The Black Non-Conformist;

DISCOVER'D IN

More Naked Truth: 12

Proving, That

EXCOMMUNICATION & CONFIRMATION,

The Two Great Episcopal Appurtenances; And

DIOCESAN BISHOPS,

Are (as now in use) of Human MAKE and SHAPE;

AND,

That not only some LAY-MEN, but all the Keen-cringing CLERGY

ARE

NON-CONFORMISTS

And, Except they Repent,

Are Liable to be Indicted and Presented by GRAND-JURIES, to the Loss of their Spiritual Promotions, and Imprisonment without Bayl, and the Patrons to PRESENT, as if they were Dead, when, in Defiance of the Acts for Uniformity, They Practise ILLEGAL CEREMONIES,

In Enjoyning to be worn, whether Men will or no,

Ministring Divine-Service, The HOOD, (FORSOOTH!)

Or, at any time, except at the Communion, the SURPLICE,

Prov'd to be

SURPLUS, or OVER-PLUS.

In { bowing { to the ALTAR, / at the Name, JESUS, / to the EAST, } / placing insignificant and idle (UNLIGHTED) CANDLES upon the ALTAR, / not wearing the COPE, at Communion-Times, / using other Publick Prayers in the Pulpit, than what are in the COMMON-PRAYER-BOOK.

Also a LIBEL, and ANSWER (thereunto:)

Fitted to every Man's Case (BE IT WHAT IT WILL) that is Cited to ECCLESIASTICAL COURTS, whose SHALLOW Foundation is unbared. And a true Table of ECCLESIASTICAL COURT-FEES, as it was return'd into the STAR-CHAMBER, *Anno Domini* 1630. by the ECCESIASTICAL FELLOWS themselves; And compar'd with the Statutes.

ALSO,

Concerning the { Unlawfulness of GRANTING LICENCES To MARRY, / QUAKERS-MARRIAGES, / Folly, as well as other evil Consequences of that NEW LAW-MAXIM, *viz.* That no Non-Conformists ought to be Jury-Men.

SHEWING ALSO, That,

RELIGION, RELIGION, that should have been the World's great Blessing, is become the Plague of Mankind, and the Curse of Christendom; when attended with the BLACK REGIMENT, WRITS and LABELS; CITATIONS and LIBELS; CURSES and SUSPENSIONS; SILENCING and EXCOMMUNICATIONS; SELL SOULS and THE DEVIL OF HELL; CANONISTS and CIVILIANS; SUPERSTITIONS and FOPPERIES; NODDINGS and CRINGINGS; ILLEGAL, as well as DEFORMED-VESTMENTS, and SCARE-CROWS; HORNINGS and STOOLS OF REPENTANCE; FIRE and FAGOT; BEL AND THE DRAGON; the BLOODY-PRIESTS, and their SURROGATES; CHANCELLORS and OFFICIALS; REGISTERS and GAOLERS; BENCHES and EXECUTIONERS; SUMNERS and PROMOTERS; HANGMEN and APPARITORS.

Dedicated to the ARCHBISHOP OF CANTERBURY, with all Modesty and Submission.

By EDM. HICKERINGILL Rector of the Rectory of ALL-SAINTS in *Colchester*.

LONDON, *Printed by* G. Larkin, *and are to be Sold by* Richard Janeway, *and most Booksellers in* London. M.DC.LXXXII.

The Black Lion Confirm'd.

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Concerning the { Unlawfulneſs of GRANTING LICENCES to MARRY, QUARTERS-MARRIAGES, Folly, as well as other evil Conſequences of that NEW LAW, MAXIM, viz. That no Non Conformiſts ought to be Promoted.

RELIGION, RELIGION, that ſhould have been the World's great Darling, Heaven, Paper of Mankind, and the Cloke of Chriſtendom, when Attended with the BLACK RECKONING and LABELS; CITATIONS and LIBELS; CURSES and MYSTICISMS; EXCOMMUNICATIONS; SELL-CRUS and THE DEVIL OF HELL; CANONISTS and CIVILIANS; PERSECUTIONS and PORPOISES; NOSTRUMS and CHIMNOSES and LEARNING; VESTMENTS, and SCARE-CROWS; HOARDING and STOOLS OF REPENTANCE; and FACES; HELL AND THE DRAGON; the BLOODY BEASTS, and the CHARACTERS; CELLORS and ORICLARS; REGISTERS and CAVILERS; NOTES and REFERENCES, SUMMONERS and PROMOTERS; HANGMEN and APPARITORS.

Dedicated to the ARCHBISHOP OF CANTERBURY, with All Modeſty and Submiſſion.

By EDW. HICKERINGILL, Rector of the Rectory of ALL-HALLOWS in Stayning.

LONDON, Printed by G. Larkin, and are to be Sold at his Shop and Bookſeller, and moſt Pamphlet-ſhops in London. MDCLXXXII.

To the most Reverend Father in GOD,

WILLIAM

Lord ARCHBISHOP of *CANTERBURY*,

Primate and Metropolitan of all

ENGLAND,

And one of His MAJESTIES most Honourable Privy-Counsellors,

His GRACE.

SIR,

IN this Treatise *your Grace* will find somewhat *suitable to you*, in the Case of *Nectarius* (not *Arch-Bishop*, for that name was *not then* invented, but which did *Tat amount*) *Patriarch* of the Arch-See *of Constantinople*.

Elected thereunto *per saltum*, or, rather *vaulting* and *skipping* into the Holy-See or *uppermost Seat* in the Church, *over the heads* of all (not only his *equals*, but by many degrees his) *Superiors*, contrary to the Canon-Law of Holy-Church, himself also being (then) but a Lay man (nay) and unbaptized.

To show us, that it is *not the first time* that the Church has *crack't a Commandment* to dispense with rigour, and *summum jus*, in favour of great (*and not vulgar*) merit.

For many reasons, therefore, (as well as for this *great and concern'd* example of *Lenity* against the *strict Rules* of Law) does this little Tract in all lowliness expect (as well as flie so high as) your Patronage and Protection.

And *Published*, not so much in mine own behalf (for I need *not your favour*, but impartial and equal Justice) as in the behalf of the many *Dissenters and Nonconformists* to the strict Rules of the Act for *Uniformity*.

With which, if you cannot dispense or grant Indulgences, it concerns me as little (or less) *than your self*, or, those *Clergy-men* that are here prov'd to be *Non-Conformists* when they too frequently practise *Illegal Ceremonies*, in defiance of the Acts for Uniformity, that enjoyns those (*few*) Ceremonies in the Common-Prayer-Book, and *no other*, (mark that) no other Ceremonies, which (other Ceremonies are therefore Illegal Superstitions, in enjoyning the *Surplice*, and yet forbearing the *Cope* (wherein none but *Popish Priests* are *Conformists*, or arayed (that I know of) at this day, and yet the *Cope* is as much commanded as the *Surplice*.

And, besides, in bowing at the Holy Name of *Jesus*, (the impertinence (*at least*) whereof, I have in all humility undeniably evinc't, in my *Naked-Truth, the second Part*, except we also bow at the Holy Name of *God, and the Holy-Ghost* (names *equally venerable*) so often as we hear them; or also bow at the Name of *Jesus*, every time a Blasphemer (which is too usual) swears by the Name of *Jesus*; and yet no man dops the head, much less bows the knee thereat, no, not in Sermon-time, when we hear the Minister 100 times in an hour name *Jesus*.

Or, as impertinent as that illegal and idle Superstition or Ceremony (in defiance of the Act of Uniformity) so generally practis'd by *bowing to the Altar*, setting insignificant and unlighted Candles thereon, and *bowing to the East*.

Nay, some have been so *sillily and ridiculously Superstitious*, as to ruine a handsom Pile and Fabrick, (to their own impoverishment, so far as *to need or get* the Charity of others) only by rebuilding it worse, to make it *face to the left*, and directly East and West; That so Men might bow to the Altar, and to the East also, with *one single Nod*; Oh! most incomparable Atchievement, and (no doubt) meritorious.

Whereas *Astronomy* tells us (infallibly) that there is no such thing (really) as *East and West*, but meer imaginary Points, and fictitious, (as the Figures of the heavenly *Dog and Bear*) that being *West* to some others, which is *East to us*; and *East* to others, which is *West* to us.

But besides the *Folly*, (*so it may well be called*) it is hereafter prov'd to be *a sin* against the Act of Uniformity, *to bow to the East or Altar*; and not only a *Peccadillo*, but so great, as to make us (except we repent, and reform that wicked Error) to forfeit *all our Spiritual Promotions*.

The tender Consideration whereof will (I hope) make us *tender against Nonconformists* for our own sakes, (it had been better tho' for *Charities sake*) to take off our keen and fiery edge against Dissenters, and Breakers of some Branch of the Act of Uniformity, lest we pronounce our own Suspension and *Anathema*, with the same mouth, and for *the same* Cause for which we censure and sentence others.

I have here (*modestly I hope*) search'd into the Nature, and try'd the *mettal and mettle* of your great and *onely Weapon* in your *Arch-Court*, or *Court of Arches*, (but always under *Correction*, and with submission to better Judgments and the Laws) *Excommunication*:

So often let flie in your Name, in that Court, though you seldom or never come there to hear the Merit of the Cause, and the Witnesses *viva voce*, and face to face; no wonder then if you make many *Random-shots*, and wide and *beside the mark*; if your trust with *implicite Faith* in and to Registers, Notaries and Advocates (*those spiritual Hucksters of Souls*) that live by Fees from sinners, whose *Purses they take upon the Highway* to Heaven or Hell; and no Repentance will serve the turn, except those motley, Ecclesiastical-Lay *Merchants for Souls* be first *pleas'd*, that is, *paid* their Demands, ungodly, illegal Demands, upon sight; at our utmost peril.

'Tis a pretty Trade indeed, invented by the Pope and the Devil; delivering to Satan by *Excommunication*, and delivering from Satan by *Absolution*, but not without money in the Case. Thus precious Souls, for whom Christ dyed, are *truck't for*, bought and sold, by these *Ecclesiastical Merchant-Adventurers*; a gainful Trade it is too, if the *Naked-Truth* do not spoil the Market, (which is more than probable.)

And if you would imitate our blessed Saviour, (how well would so Gospel a work become you to your Eternal Honour in this and succeeding Ages, namely) *to whip these Buyers and Sellers of Souls* out of the Temple, though you can make a Whip (as he did) but of *small Cords*, to slash and lash out these Silver-Smiths of *Diana*, that coin Heaven and Hell, by that abominable craft getting their wealth, making merchandize of Souls, *to their own*, as well as *others* destruction.

Away with this Foppery out of the Church, and *Spiritual Wickedness in High places*; I hate the *Folly* thereof, (discern'd now by every Peasant, and derided) as much as the *Hypocrisie* of it: which you, *in sober sadness*, must confess and lament as much as (*nay, more than*) others, sitting so high at the Helm, God guide your hand.

I hope you will not *draw* your spiritual weapons *upon me* (tho') for this Honesty and Plain-dealing, instead of slashing the said Chequer-work black and white, *motley-colour'd Hucksters of Souls*, and so disparage the Title---*Vestra Clementia*---usually given to your Predecessors;

If

If you do, and I over-live you, do not speak to me to write your Epitaph to Posterity.

And be not angry that I *claim Kindred*, spiritual Kindred and Alliance with you, a Man so much above me, but *of the same Order and Function*.

There are none but bloated, big-swollen and imboss'd *Upstarts*, that are asham'd of their Kindred and Relations, because they are poor and low in the world.

And 'tis below me to tell you how equal and alike we were, when we *were both Fellows of Colledges together*, (in the days of *Oliver*) in the University of *Cambridge*: yet I never took the Covenant, or any (State-Oath) in my life, except that of Allegiance and Supremacy.

Therefore for the *Sameness of our Function, and your own Coat*, do not sit unconcern'd, and patiently look on, whil'st the *men of Doctors-Commons* seem to make you a Property and a Colour, *by your great Name* and Authority, to abuse me, (as they have done) and so crush me *by Proxy*, in your Court of Arches, *This should not be amongst Brethren.*

I grant, you are Rich and I am Poor, *What then?* Do not take part with my great Adversary the Bishop of *London*, (whom I never offended but by telling Truth) because he is rich, great and powerful; but (as the Wiseman counsels you, *Prov.* 22. 22.) *Rob not the poor, because he is poor: neither oppress the afflicted in the gate.*

But *open thy mouth*, (Prov. 31. 9.) *judge righteously, and plead the cause of the poor and needy*; and (*God-like*) *deliver the poor from him that is too strong for him*; *the poor and needy from him that spoileth him*, Psal. 35. 10.

The wicked in the pride of his heart (Psal. 10. 2, 9, 11.) *doth persecute the poor; let them be taken in the devices that they have imagined: his mouth is full of cursing, (Anathematizing) and deceit and fraud, under his tongue is mischief and vanity; he lieth in wait to catch the poor, he doth* man-*catch the poor, when he draweth him into his net. He hath said in his heart, God hath forgotten, he hideth his face, he will never see it.*

The Church-doors in Popish Countries, and also the Chappel-doors in Monasteries, stand open *all the day long*, to let in, to the Altar, all those that commit *Murder* (of which (there are more than a good many) make a Trade, and their *onely* Livelihood and *Vocation*.)

But to see (*as I have seen*) what rejoycing there was by the Parish-Priests, or the Monasteries, (*whose luck* hapned to be *best*, and nearest to the place where the Murder was committed) how they would *Joy*, *Huzzah*, and *Hallou*, (as) at a Prize---*A Prize*---

For if the Murderer have got 20 Doubloones (the common price for a Murder) the Altar-keepers will be sure to make him divide, share and *go Snips*; And then---*The Proudest He in* Portugal, *or* Spain, *or* Italy, dare not touch the Murderer for three days together (the time allowed for his Escape) no, not the King himself can fetch him from Holy Church; for *he also* is afraid of the Inquisition-men.

But *what Conscience is there*, that a *poor Whore* should be excluded the Church and Sacraments, and yet the Church-doors *open*, and the Altar ready to receive a *Barabbas*, a Robber and a Murderer? A meer *gore-blood Religion* sure, that a man must part with his Humanity; before he can be proselyted or perverted thereto!---

Indeed, the *Tolerated* and Publick *Stews*, makes the Whores and the unmarried Priests some amends, but they cannot play the Whore and Rogue there neither, (tho') by Authority, 'till they get a *Licence*, which must be *paid for too*, I know it.

And can we think, but that it is *a hard world for some sinners* to be excluded the Church and Sacraments, by greater Villains than themselves? And does not all the world know, that not only *gray hairs*, five or six Caps more than needs, *Rheums*, *Coughs*, and distempers of Body, but diseases of Soul too, by the *Simony of Flattery*, and looking (through the fingers) at sin, are the best lifts to Preferment, and helps to Government, Ecclesiastical or Spiritual Jurisdiction of the *Holy-Chair* (at *Rome.*)

Whither the *Arch-Prieſt* is no ſooner crept by thoſe old *Serpentine* and Pimping Arts, but he writes himſelf (by ſtrange contradiction) *the Prince of the Apoſtles*, (who, *Good Men!* never had a Prince amongſt them) but alſo he ſtiles himſelf——*Arch-ſlave*——alſo, or Slave of Slaves, *Servant of Servants*: And (*there*) he ſays true; for none but *the vileſt* of Slaves will ſo *unman* (as well as *unchriſten* themſelves) *to pimp* to other Mens *Luſts*, thereby to gratifie their own Luſts of Avarice and Pride, to which they are firſt enſlav'd. *Arch-ſlave*, or Servant of Servants? *His Holineſs* is in the right on't, (I profeſs) and therein, *Infallible*, whether his Worſhip conſiders it or no.

But I wonder not at his Greatneſs and *Monſtrous Eccleſiaſticalſhip*: For when the Antichriſtian *Clergy* had once made the *Silly-Bigotted World believe*, that they, their Commiſſaries, Regiſters and Sumners, were the onely *Buyers and Sellers in the Temple*, and, What do you lack? Would Men have Eſtates Real or Perſonal, in Heaven, *for ever*; or, in Purgatory, for a *certain term of years* for a leſs Sum, or be freed from Hell *for Ever and Aye*? Here's your Men, (quoth the Popiſh Prieſts) Chapmen, *What do you lack?* What do you buy?

Then, then, and *not till then*, they got the *whipping-hand* of the ſuperſtitious world; for he that has *got a hank* over other Mens Souls and Conſciences, their Bodies and Eſtates (*conſequently*) are, without diſpute, at his Service and Devotion.

And when a Prieſt can make a poor *Lady believe*, that he can damn her, or *abſolve her*, and has the Keys, and ſomething elſe under his Girdle, and can let her into (*or ſhut her out from*) the Church and Sacraments, ſo that ſhe will but ſhew him all her Secrets, and unboſome her ſelf in *Auricular Confeſſion*: (Cajol'd thereunto ſuperſtitiouſly, and *bug-bear'd* by many lying Miracles (*in the Legend*) of many that dyed, and got as far as Heaven-gates, but were glad to return (*a long and weary Journey*) to earth again, to be confeſt by a Prieſt, *before they could be let in*, dying unſhriv'd or unhouſled) can ſuch a Prieſt (that has got the Lock and Key of a *Ladies Cloſet and Secrets*) have far to go before he come at her heart?

And I have therefore wondred, that the jealous *Italians*, *Spaniards* and *Portugueze* (that will not ſuffer any man (ſcarce a Brother) to ſee their Wives face) ſhould yet permit them to go to *ſecret and auricular Confeſſion*, to a young, *vigorous*, *unguelt* piece of Sanctity! (I had almoſt ſaid, Hypocriſie!)

I could not but wonder ('till now of late) to find——St. *Ambroſie*, *Ora pro nobis*, in the Popiſh Letany or Maſs? *For what merit?* Oh! *Captain St. Ambroſe* was the firſt *Eccleſiaſtical-Hector*, or *Spiritual-Bravo*, that in defiance of God and the King, durſt as malapartly, as barbarouſly and inſultingly, (ſome ſay) *Traitrouſly ſhut* the doors of the Church againſt his Prince and Emperor *Theodoſius* the elder, not admitting him to the Sacrament nor Divine Service, 'till the Emperor ſubmitted to the proud inſulting Prieſt, and promis'd (*upon his knees*) that for the future he *would be rul'd*; and ſo, he and the Prieſt became *Friends again*.

Well, I ſee St. *James* (the Author (the Papiſts ſay of their Liturgy and Maſs) though he was none of the *Twelve Apoſtles*, yet was a Biſhop and a *Prophet* too, if he could *ſo early* inſert (into the Churches Common-Prayer Book) ſtout *Captain St. Ambroſe*, and make him pray for himſelf and all *Chriſten-Souls*, 400 years before he was born.

Oh! the merit of ſome mens Eccleſiaſtical Inſolence!

But if *Captain Ambroſe* was Canoniz'd and *Sainted for ſhutting* the Church-doors, and debarring a great Sinner from Divine Service and Sacraments, Will not the men *of the ſame Leaven* Anathematize me, for *opening the Church-doors* thus to Sinners, great Sinners, and ſmall Sinners, and ſhut me out?

But it is better far, *to eat with Publicans and Sinners*, (as our bleſſed Saviour did) than to partake with *Scribes*, *Phariſees*, and *Hypocrites*, to whom he denounced *Wo*, *Wo*, *Wo*.

Thus have I known School-Boys (taught in the Church, but better fed than taught) *to barr out* their Maſters (and be Maſters of Miſ-rule) upon pre-

tence

tence of Christmas and a Holy-time; and with a brazen-face make Declamations and Verses in praise of that precious Ecclesiastical Discipline.

But, *if I come*, I'le open the Church Doors again, and spread the Arms of Mercy wide open and outstretched to as great a *Latitude and Comprehension*, (as our Blessed Saviour did) even to Publicans and Sinners, they shall *eat with me*; let the Hypocrites *eat alone*, and (as fittest) *by themselves*, if they will not vouchsafe to eat with Sinners; let them cringe and bow, and face to the Left, *to the Left*—*to the East*—the *East*.

Sinners, (*look you*) Sinners, though they despise Sinners so much, *in nomine Domini*, Sinners are the best Gryst that comes to their Mills: If it were not for Sinners, the Bench (*Ecclesiastical at least*) would not be *so scarlet* as it is; their Holinesses might sit alone, as well as a cold, if it were not for Sinners, and look *as lean as an Easter Offering*.

Sinners? quoth a; Who is this that despises Sinners, which our Blessed Redeemer did not despise? by *God's help*, this little Book shall open the Church-Doors *to let in Sinners*, in spight of the most self-conceited Hypocrite, as far as the Old and New Testament will go; (I say) *ipse dixi*.

What? shall sin walk barefac't, magisterial, in open Court, and unrebuk't? And shall the *Naked-Truth* be glad to hide its Head? *Hs*? shall the wicked Extortioners of *Doctors-Commons sin*, and will you make *me suffer*? and be whipt (for their faults) upon their Backs whilst they *hold me up* to you, Sir? *look you*, *my Lord*, Is there any Conscience in this?

Look you, Sir, *look you*, (I am got into the Modern Rhetorical Phraze *entail'd on some seats* of Eloquence) can it be Justice, (look you, my Lord) that I should *suffer* because they *sin*, and I *only* wish and endeavour their amendment?

Just thus, does the unjust World *abuse the poor Cuckolds*, when (the *Naked-Truth* on't is) the great and only *fault is in the Cuckold-makers*, the Whore and Rogue.

And must he not have a face of Brass (look you) and a conscience of Steel, my *Lord*, that shall vindicate that domineering (Popishly invented) Prelacy, which the Holy Scriptures, and our Blessed Redeemer condemns, making *all his* Disciples *Spiritual-Levellers*? Luke 22. Whose Disciples then are the Popish Prelates? that in defiance of Christ, will *domineer over* the Clergy, their Brethren, and vex them with Law-Suits, having great Interest, and great Power, and withal, *Purse-proud*, to defend, in spight of Christ, that Antichristian Lordliness and Clergical Tyranny over their Brethren, calling it as the Pope (*contradictione adjecto*) first call'd it, *Hierarchy*, or the Holy Rule; But how can that be Holy that the Holy Scriptures and the Holy Jesus decries and condemns? and it was first Enacted and made a Law in *England*, when the *Pope did what he list* both with King and People. They had, and *we have* a happy time on't; yet most of these Popish Hierarchical Laws are abolished, and *that was* stoutly attack't, though it still stands, and let it stand: I said, in my Naked-Truth, *Rome* (*was not built*, and) cannot be destroyed *in one day*; it crumbles a pace.

If you be for *Discipline* and Spiritual Weapons, rather *Draw upon* the Adulterers and Adulteresses, the Extortioners, impudent Extortioners in your Spiritual-Courts, in Probates, Administrations, Visitations, Ordinations, granting Licences to Preach, Institutions, Inductions, Procurations; and, if *you have power to Anathematize* and *Curse*, Curse the Cursers and Blasphemers of the unparallel'd Age we live in.

In all the Reign of *Edw. 6.* I find no man taken upon the Writ *de Excommunicato capiendo*, nor 'till the fifth of Queen *Elizabeth*, nor any legal Cursing or Commination save that in the Common-Prayer-Book, denouncing of Gods Anger and Judgments against Sinners, *Cursed is he that smiteth his neighbour secretly*, and *Cursed is he that lyeth with his neighbours wife*, &c. *and all the people shall say*, *Amen*.

Cursed is he that taketh a reward to slay an innocent person, Deut. 27. 25. (that is) in plain *English*—*Cursed is the Suborner*, that promises or threatens a Reward, or Advancement (for there *are two sorts* of Advancements, or Rewards belike, the Learned say) and *Cursed is the Suborned*, namely, Cursed is the *Mantatcher*,

Catcher, and his Mate, or Comrogues, those *two Judasses* that [illegible] *Reward to slay an innocent person: and all the people shall say, Amen.*

Nay, if men be for Cursing, they may have their belly full, in Curses that are not *money-matters*, nor *causeless*, and therefore shall come to pass.

For though the Curse causeless shall not come, *Prov.* 26. 2. *Let the Curse of the Lord is in the house of the wicked*, Prov. 3. 33.)

Indeed, *the Rubrick* does bewail that we have not the godly Discipline of the Primitive-Church, where Sinners were punish't in this World (by delivering to Satan) for never any man in the New Testament escap't death when the Apostles had deliver'd them over, for the *destruction of the flesh* (*that* must be death) that the *spirit might be saved* in the day of the Lord Jesus.

No, alas, alas! we cannot kill men with a word, as did St. *Peter* and St. *Paul*, upon great and terrible occasions to make an example of notorious Sinners.

The Pope therefore made the *silly Bigot-Magistrate do*, (what the Devil *us'd to do* in the Apostles times) in killing and burning Hereticks, and entituling the Magistrate to the *blood and odium*, as well as to the *honour* of being the *surrogate of* the Priests *Revenge*; the Magistrate had a happy employment on't; but he durst do no other, lest upon his contempt of Canons of Holy-Church, *Holy-Church* had serv'd him with the same sawce.

In my Travels, in Popish Countries, as *Portugal*, *Spain*, &c. (whose *Laws-municipal* are the Canon-Laws and Civil-Law) I have observ'd, that in the grand business of the Inquisition, and Excommunication, the Lay-Doctors, the Civilians *do the business*, but always under the Name and Authority of some Bishop or Bishops.

Who, well knowing *the way to the Wood*, and that to be *led gently by the nose* by those Lay-Doctors, is the *shortest cut* to Preferment, and to be an easie Soul, or a tame Property, is a meritorious qualification in a Candidate for the Holy See; it would make a man smile (if it were lawful to *smile on so sad* an occasion) to see an *old Nidget* put on his Spectacles to write his Name *under the Sentence* for burning a Heretick, which the Lay-Chancellors, and Officials bring to him ready *for his Wisdom's Subscription*; though (poor *old heart!*) he knew nothing of the matter, nor heard one Witness *viva voce* in the Cause.

Nay, they would be very angry, if he makes the least scruple or hesitation, or enquiry; *What?* not trust his Delegates? his Lay-Vicars? not trust publick Notaries and Proctors? Advocates and Surrogates? that would not be guilty of an Extortion or Wrong (I'le warrant) for any thing in the World, *except money*.

And truly (*my Lord*) you could not have troubled me worse than you did the last Term, by the answer you gave me to my Letter, sent by a Gentleman my Solliciter, saying, You knew nothing of the matter, *nothing of my cause*, or the merit of it, for that you left all to your *Under-Officers*.

Your under Officers? Why? they are the sort of men of *Doctors-Commons*, that hitherto have seem'd to Cite me, upon pretended Articles of Barretry (of which neither you nor they are competent Judges; but you run the hazard (*all of you*) of a *Præmunire*, if you take upon you to hale matters into your Courts that belong only to the Jurisdiction of the Courts of *our Lord the King*) as if they design'd only under colour of a Process, to get me in amongst them to affront, abuse me, squeeze and crush me; they have done their utmost.

And, *do what you will*, I will never again appear at *Doctors-Commons* in your Court, except you will secure me from affronts, and keep the Peace, that you will be personally present there, and hear my defence, and be *an ear-witness*, as well as a Judg, how I'le baffle them all.

Leave me to your Under-Officers? Are you in Earnest? have a care your under Officers, in meditating their Revenge on me, hit not you home, by bringing you within the Statutes of *Provisors*, and *Præmunire*; if you with implicite faith trust to them, they are in a fair way to't. But no Subject, how high so ever, is too great for the *Law, and Truth*: they must, they must, (read all Chronicles,) they *always did* buckle, and submit their sturdy necks to the *Law*, or the Block.

Leave

Leave me to your Under-Officers? Do you say so still? God defend: No, Sir, no, leave me not in the hands of mine Enemies, and give me not over to the will of mine Enemies, that hate me without a cause, without good cause, and *only for telling truth* of their vile Extortions, and viler Merchandize of precious Souls.

Leave me to your Under-Officers? nay, then I am well help't up; I am like to have a hopeful time on't: Why? these men of *Doctors-Commons*, as you'l see hereafter in *this little Book*, they are flesh't upon me already, upon my Soul, and upon my Purse too; Leave me to them? and they'l bring you a Sentence for you to suspend me, stop my mouth, silence me, or, perhaps Excommunicate me; but throw *away your Pen* when you come to subscribe it: let me advise you for once, trust them not with a *power Legantine*; what care they what inconvenience they bring upon you or the Church? they shoot securely under the covert of your great Name and Authority, whilst your *Delegates* do indeed by such Proxy Sentence *but make* you a *Surrogate* of their private spleen, malice and revenge; you cannot have *a worse employment*.

I know, *my Lord*, that you and many others that *do not know me*, will wonder both at *what* I have written, and *that* I (durst) write what follows; but 'tis *because they do not know me*, for those that do, will wonder at neither. Common-talk or *fame* is seldom a good *Limner*, or Pourtrays any man true; besides, it is so various too, (*now*) as of old, some said he was a *good man*, others said, nay, *but he deceiveth the people*.

My own Cause in your Court (you'll see) needs *not ten* Lines to answer all; no, but I take willingly the occasion here given to search into your mysteries; for, how can I, or any honest *English-man* or Christian, sit unconcern'd, when we view such *havock made of Christian Souls?* bought and sold, sent to Satan, and thence redeem'd, but not without Money, Money.

Fye upon't, Fye upon't, 'tis a burning shame it should be suffered; 'tis against Conscience, Reason, Law, Equity and Religion. And shall these fellows (bold and old in sin) be cherish't, and I accounted too bold to tell them of their wickedness? And shall they have more of your countenance than I? *do your pleasure*. But you ought not to judg *re inaudita*, and hearing but of one ear, reserve but one for me, unstufft with prejudice, and if you had never so lawful a Court, I neither need nor require a greater or *other favour* from you, whilst I live: But to leave me to them? *you shall not* leave me to them; I'le wash my hands of them, God bless me from them: I tell you here, *I'le not come* at them.

And I would have told you so at *Lambeth*, but I dare not come *there neither*, without your Order and Permission; and when I writ to you, and the Gentleman (I sent) ask't you, If you would have me to attend you? you said, No, you left *all to your under Officers*; so that I have no other way but this publick way to approach your hand or ear: which is, I hope, a sufficient Apology for this *Humble Address*, of which I trust you will not be an *Abhorrer*.

'Tis true, these *Uncivil-Civilians* that make Markets of Souls, do but (*I know*) truckle under the Clergy for a Livelihood; yet they are as petulant to the Clergy, as if they were only their Sport or *May-game*, or poor tame Asses, fit for nothing so much, as to be the *Objects* of their Wrath, and the *Subjects* of their Affronts and Scorn.

Thus have I known wanton Jades kick the Hand that fed them, and made them fat, nay, and throw their Masters too, when *Prevant prick't them*.

I Propheſie (tho') that I have taken off the *keen edge* of their onely *Toole*, these Eccleſiaſtical Fellows *work* (for money) *with, viz.* Excommunication, with a poor Formality-Prieſt ſtanding Surrogating in black, like---at their right hand, to ſee Livery and Seizin given of the Excommunicate Perſon that is delivered to Satan, they ſhall fight hereafter, but *with rebated Weapons*, they are ſo cruell in their Fulminations, and for ſuch Trifles too.

That ever a Kingdom of Chriſtians ſhould be *ſo long bewitch'd to believe*, that any can damn them, or forgive ſins, *ſave God onely*; or, that any man has power on earth given him from God, to *keep* others *from* the Ordinances, the means of

Grace, the Sacraments, the Food of Souls, and the Bread of Life, *because they are Sinners, Sinners?* Why there should need no Ordinances, nor Sacraments, if it were not for Sinners; nor did ever any man receive the blessed Sacrament, but *Sinners all*, except our Saviour onely, no.

The Soul is sick, 'tis granted, more need of Physick and Food: *The whole have no need of a Physician.*

Nay, the first that ever partook of the Blessed Supper, if they were *Penitents*, they were soon *relaps't*: For in *Luke* 22. in the 20th *Verse*, *they took it*, and in the 24th *Verse*, they were no sooner come out from the Holy Feast, but they *fell a quarrelling* and justling for the place, and striving (*it runs in the kind perhaps*) which of them should be the greatest.

But the crafty Popish Priests finding that Sinners *found the goodness and sweetness* of the Blessed Sacrament, and *long'd* for it, and *they* were the *onely Stewards* of those Mysteries, they resolved to make the best benefit of the *Stewards plate.*

And indeed I have observ'd, in some Countries, where I have been, that when (once) the *Clergy* have perceiv'd that their Office was found so mighty *necessary*, they resolve to take the occasion, and make their *best advantage* of it.

Did the People find comfort in the Bread of Life, and also were made to believe that none could Consecrate it but a Priest, or Popish Priest: Ay, (quoth the Popish Priest) *Sinner, Do you see?* Do you see here what I have got in my hands? Would you not be glad to have some? Nay, *Hold---Stand off*---Here is the Bread of Life, but *not a Bit upon a march*, not a Bit upon the great march and High-way to Heaven, though it would *save your Soul*, except you be obedient to your Diocesan, nay, and swear Obedience to Canons and Laws of Holy Church, though you starve and dye for a Bit.

He therefore that can make a Sacrament, and debarr (*ad libitum*) sinners from it, may well *take the wall* of all other Men in *Christendom.*

But there is no Scripture in the Old or New Testament (that ever I found) that ever gave power to any Man, Men, or Church, *to debar any Man from the Sacraments*, that is pleased to come to them; for such as were deliver'd to Satan in the Apostles days, were *therewith kill'd*, their Flesh was destroyed.

'Tis true, an impenitent Sinner *he comes at his own peril*, if he venture to eat *unworthily*; but 'tis not a greater sin to eat unworthily, than *not to eat* at all; rejecting of the Ordinance is certain damnation, whereas he that eats unworthily, makes a hopeful Assay of Obedience to Christ; and as he said, *Lord, I believe, help my Unbelief*; so is acceptable worthiness, to say, *Lord, I endeavor to eat and drink worthily, help my unworthiness.*

And as he that eats and drinks unworthily, eats and drinks his own damnation; so he that prays, preaches, or hears unworthily, preaches, hears and prays damnation to himself.

Nor, need I tell you my Lord, that the world is generally mistaken in the meaning of the word ἀναξίως, *unworthily*, better Translated *unbecomingly*, or unsuitably (namely) *to the Institution*; as when Men make the Sacrament of Christ, or take the Sacrament of Christ, for no other Cause than a *Test*; or *State-Sacrament* only, making it the Sacrament of a Corporation, or, of Preferment only to get into a Ship, or a Fort, or on the Bench.

And this Construction of the word ἀξίως, we have in *Ephes.* 4. 1. *Col.* 1. 10. *Phil.* 1. 27. 1 *Thess.* 2. 12. *Rom.* 16. 2. ἀξίως τῶν ἁγίων, *as becometh Saints*, for there is none but Papists that plead the *merit of Condignity*, or, that any man is worthy of God, or *worthy the Gospel*, otherwise than as endeavouring to walk becomingly and *suitably thereto.*

And to back this Interpretation, I have the great *Le Groot*, or *Grotius* on my side, a Name that *with me* out-weighs all the Popish Priests put together.

We are all Sinners, and the Sacrament's made on purpose *for us*, and none but those that have the gift of God *of discerning of spirits* infallibly by the Holy Ghost (as the Primitive Christians had) can judge of the *truth* of any mans *Repentance*, or consequently fetch power from the Scriptures to debar men from the holy Ordinances, or shut the Church-doors against them.

I know,

The Epiſtle Dedicatory.

I know, *Prieſts have made a gainful Trade on't*, but, abating that, By what *Authority Divine* do they theſe things, and who gave them that Authority, (I always except the Rubrick in the Common-Prayer Book?)

Sacramenta non ſunt Venalia, Sacraments are too holy to be made *Vendible Commodities*; And if my Child ſhall not be baptiz'd, 'till I have compounded with the Prieſt, whoſe Religion is---No *Penny*, No *Pater-noſter*; Nor at I muſt not come into the Church, but *be barr'd out*, 'till I have *pleas'd*, that is, *paid* the Sumner, the Regiſter, the Proctor, and the Court-Fees, *Good Lord deliver us.*

I know many People think *'tis a hard world* ſince the Inquiſition and High-Commiſſion-Court were diſſolved, now that *Curſt Cows have ſhort Horns*; yet let them comfort themſelves with Excommunication, and the Writ *de Excommunicato Capiendo*; for though the Writ *de Haretico comburendo* be burnt, and we *cannot burn an Heretick* for our Lives, yet the Writ *de Excommunicato Capiendo* ſhall impriſon the Heretick, and *bury him alive* in a Jayl, and *what would men have?* Methinks that ſhould content them, *Enough, Enough in all Conſcience*, a man would think, if they have any Conſcience in them. What would they be at? *Do they know?* Do they not know when *they are well? Will nothing ſerve*---but Hang the Rogue, burn the Heretick, or crop the Roundhead in a Pillory?

Time was---*Ay, Ay, Time was*, when a bold Fellow, that durſt ſpeak the *Naked-Truth*, or, tell Rich men of their Roguery, he had as good have *eat his Ears* in the *merry days* of the Inquiſition and High-Commiſſion, But who can help *the thing that will away?*

Truly, *my Lord*, I daily expect the Effects of the Fury and Rage of the Devil, and deviliſh men, that rage ſo much the more, as foreſeeing *their time is ſhort.*

But (bleſſed be God) my ſhoulders are as big and large (*of the largeſt ſize*) as the moſt of Mortals, and can bear as much; I doubt not but they'll *try my ſtrength*: A whole Legion of *Sell-Souls* will fall upon me for this little Book, better make one Back crack, than not load the Wretch that takes away the Trade of the *Higlers* and *Retailers* of Heaven and Hell, by which they have liv'd ſo long and ſo plentifully.

But---*I believe in God*---not without ſome *Faith and Hope* (ſure I have ſome grounds for it) *in your Grace and Clemency*: And for all your ſayings, that yet you will *alter your word*, and not leave me to your Under-Officers; Alas! I am in their Clutches already, they have begun to ſqueeze me already, When ſhall I get out of their hands, *can you tell me?*

How well will it become your Lordſhip, to *heal the Breaches*, and not *ſtretch* the Wounds *wider*, they *gape*, and are *ghaſtly* enough already, and all that I have *hitherto writ* (I told them ſo before but they would not believe) *is but an Earneſt-penny* of what I have at their ſervice; And, *to ſerve you and the Church*, I have much more in my head and heart.

I am *ſcarce yet warm* in my work (*extorted* from me *too*) and I do but *play a little about the skirts* of the buſineſs, though ſome, perhaps, could wiſh me *warm in Smithfield* (their Chriſtian requital *for my great pains*) if they might have leave to carry me and the Fagots thither.

But thoſe days are not (*yet*) come. To confute the *Naked-Truth* with the Arguments of *Bloody Bonner*, a Bone-fire or a Jayl, a Dungeon and a Pillory.

Here's enough, *in all Reaſon*, for a Letter, writ *Raptim* and in Haſte; I dare ſay, your Grace never had *ſuch another* Letter (*for length*) in your life.

And *take it not in dudgeon*, that in memory of our mutual and ſpiritual Alliance, I make bold to ſubſcribe my ſelf,

MY LORD,

Your moſt loving Brother,

Moſt obedient Son,

And moſt humble Servant,

COLCHESTER,
Decemb. 4. 1681.

POSTSCRIPT.

THE ſaid Biſhop St. *Ambroſe* was not aſham'd of his ſpiritual Kindred, to his Flock—*Vos mihi eſtis Parentes, qui Sacerdotium tuliſtis, vos, inquam, filii vel parentes; filii ſinguli, univerſi Parentes.* Ambroſe, Tom. 3. p. 89. in Luk. 18.

No, no, Biſhop *Ambroſe* was not aſham'd of his poor Kinſmen and Relations ſpiritual, as high and ſtout as he was; and ſcorn'd to Try them, Judge them, much leſs Curſe them, Silence them, Stop their Mouths, and Excommunicate them by *Proxy*, or by *his Under-Officers.*

And yet he was a great Eccleſiaſtical Judge, as well as your Lordſhip; not a Judge at or of Common-Law, Statute-Law, the Municipal-Law, but a Judge by and according to *Canon-Law.*

Canon-Law? Ay, if any Body can or does Judge by it this day: Canon-Law, *Canon-Law*, four or five great Folio's of it, too bulky to get well into any man's head, that is already ſtuft full of Divinity.

Canon-Law? 'Tis as eaſie to make a Rope of Sand, as to make the Canon-Law agree with its ſelf: one Canon and one Council does ſo thwart and thwack one another.

Canon-Law, in which whoſoever is vers't, ſhall find enough to fit almoſt any purpoſe; Had we not as good keep to the *Canon of Holy Scripture?* as to be led (to Sentence) by *Proxy*, and *Lay-Doctors* of Canon-Law, even juſt as they ſhall *nuzzle things* into our heads.

But give me leave to mind you of one Canon-Law more, moſt agreeable to our Engliſh Laws: Concil. Carthag. 4. Can. 22, 23, 29, 30, 32. *Epiſcopus ſi Clerico vel Laico crimen impoſuerit, deducatur ad probationem in Synodum*; & Can. 30. *Caveant Judices Eccleſiæ ne abſente eo cujus cauſa ventilatur, ſententiam proferant, quia irrita erit, imo & cauſam in Synodo pro facto dabunt.*

Let the Eccleſiaſtical Judges have a care *and look to* that they pronounce no Sentence in the abſence of the Party accus'd, nor without conſent of a Synod of Presbyters; if otherwiſe, it ſhall be null and void, *&c.*

And moſt reaſonable ſuch (*Presbyters too*) as are of the Neighborhood; for ſhall not our Temporal Eſtates, Free-holds, or Monies, no, not in Trifles be given away from us without a *Jury* of the Neighborhood; And ſhall our everlaſting Souls, and the liberty of our Bodies be given away by *Proxy*, and *a blind implicit Faith* in the *Certificavit* or *Significavit* of a ſingle, malicious, peeviſh, intereſted, and revengeful *Sell-Soul*, Surrogate, Official, or Regiſter? King *Balak* himſelf could not with all his Gifts perſuade the wicked and mercenary Prophet *Balaam* to curſe whom God had not curſed; but, *in ſpight of his teeth*, he was glad to ſay, *How can I defie, whom the Lord hath not defied?* Yet he loved Curſing and Miſchief in his heart, and accordingly gave King *Balak* moſt wicked counſel, which ended in miſchievous Events on all ſides.

No Judge, that has any thing of a Man in him, can paſs Sentence of Death upon a *Malefactor*, (that deſerves it) without ſome yernings of the Bowels of Humane Compaſſion to Humane Kind.

And ſhall a *keen-ſpiritual Judge* make no more of it, than to be yare and brisk, and *ready preſt* and *bent* to anathematize, excommunicate, ſilence, ſuſpend and curſe to eternal death, the Souls of poor Chriſtians for every Trifle, to the Pit of Hell, and his Body to the Jayl: Is this Chriſtianity? Is this Religion? *Learnt we this of our Saviour?* God forbid. *God forbid*, that Proteſtant-Biſhops ſhould be like the Biſhops *Luther* ſpeaks of (for this cauſe) To. 2. p. 310. *Adverſus falſum nominatum ordinem Epiſcop. Perinde*, &c. It is with theſe wicked Biſhops all one, as if the Devil himſelf ſhould ſit Mitred in the Chair, and Rule the People.

THE

The Introduction.

SOME that have thought *my Pen* already tôo *ſharp* and *ſmart* (thoſe eſpecially that have been *gall'd*, (*ſore men where the skin's off*) and have (therefore) long *lay'n at catch* for ſomewhat whereby they *might accuſe me*) will now (*good man!*) upon the reading of this Title-Page, Hug themſelves for joy to ſee me again treat (*at this time of day too*) upon ſuch touchy Subjects and Diſcourſe, that a man had need have the *dexterity to ſplit a hair*, that ſhall handle them pertinently, uſefully, and *yet ſafely* and *warily*.

Beſides, a Coxcomb knows not how to write of ſuch *deep and high*, dark and myſterious points of Divinity, Law and Policy; and *none but a Coxcomb* (*ſay others*) will ſpeak Truth in this lying, cogging, fawning, diſſembling, perfidious and treacherous Age.

So that if I diſcuſs theſe Arguments never ſo well and warily, yet *if I ſpeak out*, plain and home (there's Piety in't indeed, but) where's the Wiſdom and the Policy of it? ſays Sir *Politick Would-be*.

And, therefore, as for the *Naked-Truth-men*, tear them, rend them, fleece them, ſhear them, hire *Thompſon* and the *Be-Jeſuited Heraclitus* to Libel them, bely and ſlander them all the Kingdom over, hire ſome *Welſh-Taffee*, of a *Hackney-Tongue* and *Proſtituted Conſcience*, with broad ſtaring eyes brim-full of Pride, Self-conceit and Fury, in all Companies, on all Occaſions to *beſpatter* them, *Trepan* them, *Teague* them, *Taffee* them, and *Man-catch them*; nay, (if they cannot be *Godfreydiz'd* nor *Arnoldiz'd*, yet) if you can *hang them* out of the way, What ſhould they do living here? Make an Example of ſuch fellows as have ſo little wit as to ſpeak plain Truths in an Age of Hypocriſie. Did you never ſee a *Crow* or *Magottepye* ſit *pecking*, and *cawing*, *crowing* and *chattering* upon an Aſſes back, or a Swines back? Why? theſe tame creatures are born for affronts: However, if they be rich, uſe all Arts and Stratagems (imaginable) to beggar them, that, *Truth* (if it will live and walk) may yet walk only *the length of a Jayl*, and in a Threadbare-Coat.

Which puts me in mind of that *Jeering*, *Leering* old Doggerel Rhithmer that ſaid (of old)

Curia Romana non captat ovem ſine lana.

The *Roman-Wolf* is no ſuch fool
To *worry Sheep* that have no Wooll.

Some have (*antiently*) render'd it in *Engliſh* thus:

The Court of Rome *does think it brave*
To Man-catch *ſuch as* Money *have.*

If any man think my ſtyle too Jocular and Airy for the *gravity* of a Divine, and ſo grave a Subject; let ſuch baſe Cenſurers uſe their own *Lumpiſh Dumpiſh* grave way, and *lull* themſelves and their Readers *aſleep*, and ſo get applauſe beyond the ſame of *Opium*: whilſt this facetious (I was going to ſay this *Eraſmus his*) way of writing, catches the Reader gently, and inſenſibly, making him a *Captive Volunteer*, and (once entred) he knows not how to deſiſt, though call'd away by buſineſs, hunger or ſleep. What has any man to do with my way of writing? I do as *little care* (as I have *little cauſe to hope*) for a *Plaudite*: let *Fame-catchers* mind their ſtops, their cadences and their periods, I hate Affectation as much as I do Hypocriſie or the Vulgar: I'le follow my own humor, my *Genius* and *Inclination*, that which is moſt *natural*, is moſt to *the life*; and I had rather pleaſe my ſelf than any man alive; let Knaves and Slaves, and Pimps and Sycophants cringe and skrew their faces after the faſhion, the *French* mode, or after the faſhion of others, and Pimp for Preferment, I need none; I am a plain free *Engliſh-man* that love my Country, and my Countries welfare, beyond their applauſe (I had almoſt ſaid) or mine own repoſe, and ſo (God willing) I'le live and die. Yet not to vapour too much of my *Publick Spirit*, I muſt confeſs (*the Naked Truth* on't) that if the publick-weal be gratified by any thing here writ, not I (but the men of *Doctors-Commons*) merit the thanks.

For I am (by my temper, complexion, choice and inclination) of a *retir'd Genius*, I hate the crowd, a noiſe, a ſtage, or to be pointed at, or to appear in publick (but eſpecially) in Print: though (thank my fate) it falls out otherwiſe of late, and contrary to my *beloved obſcurity*.

Yet this I can truly ſay (in my juſt Apology) that I never appear'd in Print of late years, but as I was *hall'd*, *hurried* and *irritated* by men that never yet medled with me but to their hurt.

But malice (like Murder and Gunpowder) will *break out*; (as it did on this occaſion) which forc'd me in my own defence thus to *take the length of their Sword*, (I mean) their weapon, their *only and none-ſuch* weapon, *Excommunication*.

Which might have ſlept (*for me*) in the peaceful Scabbard, but that four or five *Lay-Elders*, four *Lay-Doctors* of the *Canon-Law*, and a *Lay-Regiſter*, drew it upon me (*a Divine*) the laſt week; *Bleſs me!* (thought I) here's courage with a witneſs, for *Lay-men* to attack a *Spiritual* perſon, and at *his own Spiritual-weapon* too (Excommunication.)

And all this *Delivery to Satan* without the leaſt fair Warning to bid me *ſtand to my Arms*, ſhift for my ſelf, and *ſtand upon my Guard* againſt the foul Fiend.

The beſt on't was, I was not ſo ſoon Thunderſtrook with Excommunication for a *Nonne-no*, but I was ſooner Abſolv'd, namely, within half an hour (and leſs) after I firſt heard of it, but not without *delivering my Purſe*; for the delivering to Satan by *Excommunication*, together with the delivery from Satan by *Abſolution* in *Doctors-Commons*, coſt me a *Guiney* (not to diſſemble the matter) neither more nor leſs; I believe I ſhall love a *Guiney* for this trick (if it be but for this Vertue inherent in it) the better as long as I live.

Old Poets tell a Tale of *Charon* the Ferry-man of Hell, that wafts men thither over the diſmal River *Styx*, but he makes them pay *Ferriage*, a *Naulum*, in *Scotch* money *Sex pennies*, or a *Baubee*, in *Engliſh* two farthings for fraight; but what they paid for being *Sculler'd back* again, is not in the *Book of Rates*, (I ſuppoſe) becauſe 'tis needleſs, for *Charon's-boat* is always *empty* of Paſſengers *back* again. They *tell a tale* of no man that ever return'd from Hell, except one Bag-piper, called *Orpheus*: and all may be but Fiction.

But I tell you a *real Truth*, and that every man knows to be true, the *Trade* is *currant* and *ſetled* long ago (firſt) by the *Pope* betwixt himſelf and the Devil, and a briſk Trade (there has been) between the Devil and him, though of late ſomewhat decay'd; and the price of Souls to the Devil, and Hell and back again, is much lower'd of late days (though three hundred times better, and more advanc'd than what it was in *Charon's* time; for the *Pope* (I ſay *really and truly* without a Fiction, I know it *to my coſt* to be true) made himſelf the real *Ferry-man* of Hell, and though *he* did not carry Souls thither always *himſelf*, as did his Predeceſſor *Charon*, yet he ſent them thither by his *Emiſſaries*, for nothing; but never ſuffered any man to be *delivered from Satan*, *or abſolv'd*, but he made him then *pay* for his Journey *thither* by Excommunication, before ever he would ſuffer them to *return* by Abſolution: and as bad as trading goes (for the *Naked-Truth* has almoſt quite ſpoil'd it; yet) it is *to this day* abſolutely the (*beſt Trade*) (I was going to ſay, (*but that's a lie*) but it is *ſtill* the) *moſt gainful Trade* in *Europe*; for you run no hazard, but of the *firſt waſtage* to Satan, and even then alſo, if ever they be *ſuffered* to return, they pay ſauce, they *pay for all* at laſt; beſides, a man runs no great hazard in ſtock, for a ſmall ſtock will ſet a man up, a little *Wax* and *Paper*, and *Pen* and *Ink*, (except the place might coſt ſomewhat at the entrance and admittance for a *Garſome* or *Fine*, but however) the Trade begins to *briſk up* again, and ſometimes they ſhall make you, of one particular Soul, (eſpecially if it be a *Churchwarden's Soul*) ten or twenty waſtages; and for *every waſtage* ſeven or eight pound, if it be a *weighty* and *rich* Soul, and *long upon the Road* or *Voyage*, for they go both by Land and Water; and of a *poor* Soul, and *quick paſ-*

Sage, perhaps *not above ten Groats*, (or such a matter (I am sure) I am within a shilling *under or over*, if it be a *poor Churchwardens* Soul) and sometimes thirteen shillings and four pence, and sometimes (I *may well say*) a *Guiney*.

Well! 'tis no *laughing matter*, (Gentlemen) *Proximus ardet*, it may be *your own* turns in good time; there's no body has cause to laugh that I know but the Pope, and such as he first constituted Summoners, Apparitor's, Surrogates, &c. *they* indeed *may* well *laugh*, *they win*.

There are two Books of *Naked-Truth* (I ought to tell the Reader) the third Part, and fourth Part, that are *father'd* upon me, but they are *spurious*, and *unlike me* or my style; which is *uniform* (at *worst*) and some say so *singular*, that I need not put my name thereunto, 'tis *self-evident*, I never writ *more Naked-Truths* than *This*, and the *Second Part of Naked-Truth*; and the *Vindication* thereof against *Fullwood*.

Nor had I writ *this* but upon the said occasion, nor *troubled my self* or the *World* with my Notions, if I had not been troubled in their *Spiritual-Courts*; for I love my *retiredness*, having been *cloy'd* with the *Flourish* and *Grandeur* of the World before I chose to settle my self in an *obscure* and *dormant Function*, in being a Priest: In which silence I had for ever (as my desire was) lain hid, but Providence will have it otherwise.

Yet, after two or three experiments, I think men are mad, *possest* or *bewitch'd*, to trouble me, or trouble themselves with me, incessantly to instigate and provoke a man that *studies to be quiet*; if the *Devil did not owe them* a shame.

The Reader cannot reasonably expect *that accuracy* of method, or *spruce style* in *so hasty* a Birth, Conceiv'd and Digested long ago, but writ every word in that *Weeks stay* I made at *London* in the *throng* of other businesses; and far from *my Study*, *my Notes* and *my Books*.

But he that will please to read St. *Augustine* in his 16th Sermon upon Gods Word in St. *Matthew*; and in his first Book of the *Lord's Sermon* on the *Mount*; and *Athanasius*, *Chrysostome* and *Theophylact*, and they will find that my Comment here, upon *Matt.* 18. 17. is not *Heterodox*, nor *Singular*.

I have *but one thing* more to beg of the Courteous Reader, *viz.* *his Pardon* for several escapes, lapses and tautologies, not to be avoided but by writing it over again: But I have no leisure, and less disposition to give it a *second draught*.

Let it go, *rough as it runs*, blunt and unhewn, 'tis natural, and mine own.

But neither I, nor the Reader, will repent our cost and pains if this do but help to *blunt* that *keen* and *fiery edg* of *Excommunication*, that has set all Societies in Christendom *together by the ears*, and has been the great (*if not only*) bane of *Charity*, (the *sole Test* and *Truth* of any Religion.)

The

The two moſt Learned Pen's——Sir *Thomas Moor* and *Eraſmus* (*Contemporaries* and *great Cronies* together) are both my *Warrant* and *Authority* as well as *Preſident*, for this *Jocular way* of writing on a *weighty* ſubject; which is nauſeous, if it be (*affected* and) not *free and natural.*

But if it be *genuine*, it is the moſt *profitable* way of writing upon a grave ſubject, becauſe *pleaſant.*

For the moſt *tough* and *ſinewy* Arguments are then moſt effectual, when made *pliable* to the capacity, and finely *fitted to the head*; which the ſaid two great names ('tis rare, *two in one Age*) had *got the knack* of; nor were any of their time *more below'd* by ſome, or *more hated* by others:

The former hated——even to death. The latter to *damnation*, or rather *Excommunication* by the *Pope* and *Friyars*; and yet (for his great Learning, pleaſant and facetious way of Writing) *Canoniz'd* by others *for a Saint*: ſo that ſetting *one againſt the other*, ('tis fancied that) he is neither in Heaven nor Hell, but *betwixt both*, in a *Limbus* of his own.

However, the Town of his Nativity, (*Roterdam*) (as the ſeven *Iſlands-Mediterranean* contended for the Honour of being the *Birth-place* of *Homer*) in eternal memory of his Immortal Name, have ſet up his *Effigies* in *Braſs*, in their chief Church, (as I am informed) ſtyling him for their own Honour, as well as his, *Eraſmus Roterdamus.*

But no man ever (yet) writ *ſo well* (ſince the Chriſtian World (was and is) ſo divided into factions) as to get every bodies good word, no, not our bleſſed *Jeſus* himſelf; ſome ſaid true of him, as *Peter, Thou art Chriſt the Son of the Living God*; and others lyed, and ſaid, *Thou art a Samaritan, and haſt a Devil.*

And it will always be ſo with the beſt of men, ſome ſhall *not love him ſo well*, but others ſhall *hate him as much*, either through their *Native Virulency*, Malignity and ill Humor, or elſe *in envy of his Fame*, Learning, Parts or Proſperity, will endeavour to *blacken him*, and do him miſchief.

And *theſe Delinquents* (the Fools and the Knaves) are by far the *major part* of the World, and therefore 'tis reputation enough (and to be ſure the moſt laſting, and the way to be everlaſting) if men be but acceptable to *the few honeſt and wiſe*; who ſhall *eternize* the memory, for fools bolts are *not ſooner ſhot* than *vaniſht*, and the envy of knaves expires and ceaſes, and is *buried* with, and *in the Grave* of the Worthy.

Beſides, *Truth* is always *prevalent* and ſtrongeſt *at long run*, if it be not ſmother'd by an *Inquiſition*, or a *Jayl*, (the Popiſh methods of old, but) *not practicable now*, people are generally *unhoodwinkt.* And yet I deny not but *the World* (I mean) the *vulgar*, are not guided by *Reaſon, Truth*, or *ſolid Judgment*, but by *Intereſt, Fancy, Opinion* and *Superſtition*, yet they are glad (always at long run) *for their own*

ſakes, to ſuffer *the few* wiſe men to Guide them and Conduct them through the Labyrinths and Precipieces into which their follies have ted them.

But I have choſen (at my own peril) thus publickly to ſcribble my thoughts, the greateſt *Ring-worms* are *beſt cured* with *Ink*.

Come on, *Man-catcher*, with both thine eyes, ſtaring and wide-open, in hopes to ſnatch and catch at ſomewhat (here) that may (if poſſible) be wire-drawn and wreſted, to make any thing here writ, to ſeem to *Interfere* with the Laws of God or Man.

OF

OF EXCOMMUNICATION;

The *Only* and *None-such Weapon* of

Eccleſiaſtical Juriſdiction.

CHAP. I.

THE *Thunder* of Excommunication (ſay ſome) is a ſacred *piece of Ordinance*, (and if duly *let off*) is the moſt Terrible and Dreadful *of all Claps*.

Not to mention the *after-claps* that attend the Writ *de Excommunicato Capiendo*.

Crimes againſt the Common-Law, or Statute-Law, as they are of a *different* Nature, of *different* Conſequence, and *different* Dimenſions (greater or leſſer) have *proportionably* different Penalties and Puniſhments.

Some merit a pecuniary *Fine*, ſome the *Stocks*, ſome the *Whipping-Poſt*, ſome *Impriſonment* only, and ſome are *Mortal ſins*, and merit the *Ax* or the *Gallows*.

But any the *leaſt contempt* againſt the *Eccleſiaſtical Juriſdiction* (if it be but for not paying a Groat or two, or any ſuch like *leaſt Piccadillo*) is puniſht by the greateſt and moſt *dreadful ſcourge* on this ſide Hell; namely, a *Delivery to Satan* by Excommunication: And he that is the greateſt *Debauchee*, *Libertine*, *Atheiſt* or *Blaſphemer*, (though I never heard that ever *any ſuch was* in my time Excommunicated, neither at *Rome* nor elſewhere) yet he thereby incurs no other Cenſure, nor with more diſmal Conſequences, then for the aforeſaid *ſmall Peccadillo's* are inflicted, *viz. Excommunication*.

The Conſideration whereof put me upon a five-fold Inquiry.

1. *Inquiry*, Whether *Chriſt* or his *Apoſtles* ever made ſuch an Ordinance as Excommunication? And whether *like to that* in uſe amongſt us at this day?

2. *Inquiry*, Secondly, If they did, who were the *Adminiſtrators* thereof?

3. *Inquiry*, Thirdly, Againſt *what Offendors* and *Offences* Excommunication was made uſe of?

4. *Inquiry*, Fourthly, How Excommunication at this day *does agree* with the Laws of God, and the Laws of the Land?

5. *Inquiry*, Fifthly, What good or harm Excommunication has done in the World?

All theſe require the *greateſt* ſcrutiny, care, diligence, caution and dexterity, to diſcuſs.

In which work, though there are many, very many of greater abilities, yet none I hope ſhall handle it with *greater modeſty*, and always with due Reverence, and humility, and ſubmiſſion to the Laws, and my Superiors, whoſe pardon I humbly beg, if in any thing that follows I happen to tranſgreſs my bounds, in any *error of my Judgment*, there's no *error* of my *Will* I am ſure.

Besides, I am in my *proper sphere*, in treating of a point of Divinity, my *proper Province* and *Function*; And so *necessary, expedient* and *seasonable* in *these* times, and in *this* Age, which is *(God knows)* so full of scandals and offences, and so many *millions* daily liable to this *terrible stroke*, if the Laws as they now stand, be (as all Laws *ought to be*, whilst they continue Laws) *put in Execution.*

For I am perswaded (and so must every man that has a grain of Charity) that *not one* Dissenter *of a thousand*, is *wilfully* and *maliciously* so; no man (who is out of *Bedlam*) will willingly throw himself down a Precipiece; no man desires any thing that *he judges evil*, it is impossible; no, 'tis want of sight and understanding that makes men stumble, hesitate and fall: They *walk in the dark*, and that's the reason that Scandals and Offences are so many and numerous, and our Divisions so great, that nothing but *Illumination* can make men walk *steadily in the way*, the Kings High-way.

Some may well imagin that a man of my *little* Talent and Endowments *cannot publickly hold forth* a *greater* or *better* Light; or show the way clearer than those many thousands of more improv'd Knowledg and Advantages: And that therefore I do but *actum agere*, and labour in vain.

However, I'le show *my good will* and charity, whilst wiser heads *sit still.*

For what Charity can there be in us whilst (with *dry eyes*, and *unconcern'd*) we see so many stumble and fall in the *dark*, and none *lend a light*, or a helping hand (if possible) to reduce men into the *unity of the Spirit*, and the *bond* of *Peace:* Let greater *Luminaries* carry their *greater* Lights in *Dark-Lanthorns*, but it is better to *set it on a Candlestick*, and publickly, that it may *give light to all the House.*

If I do no other good, than hereby to incite others to *clear this dark* and *mysterious* management of Excommunication, it will be some satisfaction; however, I promise my self and the Reader that I shall not wittingly nor willingly express any thing contrary to the Law of God, and the Establisht Law of the Land.

CHAP. II.

THis *being Premised*, I will begin with the first *Query.*

Query 1. *Whether* Christ or his Apostles *ever made such an Ordinance as Excommunication? And whether* like to that *in use at this day?*

I answer, First, None can imagin that our Blessed *Saviour*, the *Prince of Peace*, the *Restorer of breaches*, that was *meekness* and *lowliness* it self, should give *many eager* or frequent commands to extirpate or dismember any of his Body; for he came to *seek and to save* that which was lost.

And therefore we meet but *with one place* in all the Gospel that gives any colour to Excommunication; namely, *Matt.* 18. 17, 18.

But our Saviour (after all the caution imaginable of a *mild and private previous* proceeding and dealing tenderly with a Brother, a *few*, (that *trespasseth against thee*) betwixt *thee and him*; (which if it took effect, the *cause was stopt*, and all further proceedings, it went no further;) but when the *method of cure* prov'd ineffectual, The next remedy was (not to *put him into the Court*, *or present him*, but) to take with thee *one or two more*; to which, if the Trespasser would hearken, (though he had neglected and *refused at the first private Conference*, yet) *there also all proceedings were stopt*, and the matter privately husht up, to avoid scandal; and the *Church* or *Spiritual-Court* never heard a word of it, except these Prescriptions of our Saviour did *not effect* the Cure.

And then, (and *not till then*) by any warrant from the Gospel, was any man to be *put into the Court*, or *Sanhedrim*, or, the matter told *to the Church*, or made a publick business of.

But then if the Criminal neglected to *hear the Church*, What then? Does he command the *Church* to *deliver him* to *Satan?* He only says——Let him be unto thee as *an Heathen man and a Publican.*

Which

Which words can have no other Grammatical Construction, but that thou shouldst look upon him as a man that *regards not the precepts* and *admonitions* of the *Jewish Sanhedrim*, more than does a *Heathen-man* or a *Publican*, that never pretended to be *subject* to them, nor *Subject* in the Kingdom of God, and therefore thou mayst take thy course at Law with him, and bring a *Clausum Fregit*, or *Action* of *Trespass* against him, before the *Roman-Magistrates*, in their Courts of Judicatory, as you may against a *Heathen-man*, (that is, a *Gentile*) or a *Publican*.

For the *Publicans* (though many of those *Excise-men*, *Toll-gatherers*, or *Custom-gatherers* were *Jews* by *Nation* and *Religion* too, and some of them *Jewish Christians*, yet they) were *Herodians*, (that is) true *Conformists* to the *Roman-yoke* and *Government*; and therefore odious to the Puritanical-Bygots (the Hypocritical *Pharisees*) that lookt *with scorn* upon all Man-kind, (and as *Dogs* despis'd and hated all) if they were not of their Religion, or rather *foolish Superstition*.

The best Comment upon Holy-Scripture is its self, and the best Interpreter of our Blessed Saviour's sayings, are his own and his Apostles Words and Actions.

A like Saying to this (of *Matt.* 18. 17.) we have in *Luk.* 17. 3, 4. where our Saviour says, *If thy Brother trespass against thee, if he repent, forgive him*; (that is) if he pay the Trespass, and make thee satisfaction, and confess his fault, and be sorry for it, and promise amendment, (for without these there is no true Repentance) then forgive him seven times, and seventy seven times; even as often as he shall sin against thee; and neither Court him, nor Sue him in the Spiritual-Court, (before the Sanhedrim or High-Priests-Court) nor yet in the Temporal Courts of the *Gentiles*, or *Heathen-men* and *Publicans*.

For our Blessed Saviour does not say, Let him be to the Church as a Heathen-man or a Publican, which the Pope to colour the Authority and *Jus Divinum* of his Excommunications (as he does that of Christ to *Peter* — *Thou art Peter, and upon this Rock will I build my Church*) does without any ground or colour (as politickly as senceleſly) Construe and Interpret.

But our Blessed Saviour only says, *Let him be to thee*, (*to thee*, *not* to the *Church*) as a *Heathen-man* or a *Publican*: (that is) thou mayst lawfully then Sue thy Brother *Jew* at Law, as well as any *Gentile*, or *Heathen-man*, or *Publican*.

Nor did ever any solid Scholar or Divine (that was not prejudic'd and forestall'd in his Judgment, which is usually the same with that of their Mothers and Catechisers, for few men have wit enough to see and chuse their own way, and know why and wherefore,) following (like Horses in a Teame) with Nose in Tayl of their Predecessors, I say,) never an unbyas'd man that ever I yet met with, could prove Excommunication out of *Matt.* 18. 17. But what may be concluded from the next, *Ver.* 18, shall be examin'd by and by.

But *Matt.* 18. 17. (*to my understanding*) sounds much like that of St. *Paul*, 1 Cor. 6. 1, 2, 3, 4, 5, 6, 7. *Dare any of you, having a matter against another, go to Law before the unjust, and not before the Saints? Do ye not know that the Saints shall judg the world? and if the world shall be judged by you, are ye unworthy to judg the smallest matters?*

Know ye not that we shall judg Angels? how much more things that pertain to this life?

If then ye have judgment of things pertaining to this life, set them to judg who are least esteemed in the Church. I speak this to your shame.

Is it so that there is not a wise man amongst you? no not one that shall be able to judg between his brethren?

But brother goeth to Law with Brother, and that before the unbelievers.

Now therefore there is utterly a fault amongst you, because you go to Law one with another: Why do ye not rather suffer wrong? Why do ye not rather suffer your selves to be defrauded?

So that when Jews or Christians happen to live in subjection under a Gentile, or Heathen-Government, than that of our Saviour, *Matt.* 18. 17. and this

this of Saint *Paul*, 1 Cor. 6. is a Rule for them to walk by, as to going to Law.

But if the *Romans* had not Conquer'd and given Laws to the Jews (as they did in our Saviour's time) and also if Christians do not live under a Heathen-Government, then *Matt.* 18. 17. and 1 *Cor.* 6. has no place, nor is there any occasion for those Rules, but they are Rules only in such cases; nor is it heard of in an Age (I know it, that have liv'd amongst the Jews) that the Jews go to Law one with another before the Christians, or put them into a Court-Christian, or Court-Mahometan.

But in a Kingdom or Country where the chief Magistrates are Christians or Jews, there is no place nor occasion for this Rule; namely, *Let him be unto thee as an Heathen-man or a Publican*: And therefore this Text is nothing to prove, or colour Excommunication at this day, nor ever was in our Saviour's time; 'tis nothing to the purpose, but a foolish Popish groundless Comment.

But as this Comment arose from Popish Politicks and Prelatical Usurpation, so it was grounded, and is yet countenanced, by and from a vulgar error;

Namely, That the Synagogue or Sanhedrim amongst the Jews, was only a Spiritual-Court, or Kirk-Administration; and that all the weapons they had, was putting out of the Synagogue, or debarring and excluding from the Sacraments, Ordinances, Divine-Service, and all Spiritual and Ecclesiastical-Communion: And not one of a thousand at this day but so accepo it.

Whereas in truth, the Sanhedrim, Kirk, or Synagogue, was no more a Spiritual Ecclesiastical Court, than those amongst us in *Westminster-Hall*, or at the Assizes. For the Sanhedrim or Synagogue acted by a standing Commission of *Oyer* and *Terminer*; there was not amongst the Jews (especially in our Saviours time, when he spoke those words, *Matt.* 18. 17.) two distinct Jurisdictions, Ecclesiastical and Temporal, one for the Soul, another for the Body: (for such differen Courts are apt to clash, and keep a quarrelling, or ado, with Prohibitions, Consultations, and I know not what.)

But the Lord-Chief-Justice was also High-Priest and Chief Magistrate: and all the Inferiour Courts had Jurisdiction over all Persons, and in all Causes Ecclesiastical and Temporal, called the Sanhedrim, (the great, the less) and sometimes, and usually, the Synagogue.

Which Synagogue, I say, was carried on by Commission of *Oyer* and *Terminer*, and never Excommunicated any man; that is, never debarr'd any man from the Sacraments, Sacrifices, and never shut any man out of the Church or Temple if he was a Jew, though never so prophane.

But the *Kirk* or *Synagogue*, *Church* or *Judges*, or Justices of Peace, Magistrates (*call them what you will, for they*) were one and the same men, as they are at this day in *Turky*, *Persia*, and the greatest part of the well-govern'd World, as well as in the *Theocratye* of the Jews, the Government of Gods own making.

Moses was *Lord-Chief-Justice* and Priest too, and Consecrated and Ordain'd *Aaron* and his Son; *Moses* Promulgated Canons and Constitutions (not only temporal, but) Ecclesiastical.

Joshua (not *Eleazar*) was commanded by God to look to and take care that the *Israelites* should be Circumcised the second time; neither was he to except any amongst them, or debar them from the Ordinance, although the most wicked and debaucht; (except haply they were Circumcised before upon another score, then indeed I do not know how they should be Circumcised again.)

And God commanded *Joshua* (not *Eleazar*) to Celebrate the *Sacrament* or *Passover*, as soon as they had got over *Jordan*; nor from that Sacrament was the most vitious debarr'd, that ever we read of: the greatest Sinner sure had most need of it, for the whole have no need of Physick, but them that are sick. *Ely* was *Lord-Chief-Justice* and *Chief-Priest* too, and so was *Samuel*.

1 Chron. 23. 5, 6. 1 Chron. 24. 3. King *David* also was the Prophet *David*; and King *Solomon* the Wise, was *Ecclesiastes* or the Preacher, and both of them order'd the House of God, and how matters should be carried on there; and plac'd and displac'd the Priests, and set them their Lessons, and told them their business and their errand: and

when *Solomon*'s Temple was Built, he Conſecrated it himſelf, 2 *Chron.* 6.

Indeed good King *Jehoſaphat* made a Council of State, or Sanhedrim or Synagogue, of a mixt Company, *parte per pale*, Prieſts among the Lords, Judges, a compound of Clergy and Lay-Elders, for the Judgment of the Lord, and for Controverſies, and all Cauſes that ſhould come before them between Man and Man, City and City, Blood and Blood, according to the Law and Commandment, Statutes and Judgment: But afterwards the Chief-Prieſt got the ſuperintendency, and was the chief Magiſtrate. 2 Chron. 19. 8, 9, 10, 11.

But our Bleſſed Saviour did not like that Spiritual Men ſhould dirty themſelves with the World, and Worldly matters, and therefore refuſed to be a Judg, (when the Preferment was proferr'd him) in Civil-matters, and charges his Diſciples that they likewiſe ſhould not exerciſe Dominion nor Lordſhip, as the Princes of the Gentiles, *Luke* 22. 25, 26. And St. *Peter* reads the Biſhops or Presbyters (for a Biſhop was a Presbyter in thoſe days) juſt ſuch another Lecture, 1 *Pet.* 5. But who minds what he or our Bleſſed Saviour (either) do ſay in the Caſe?

And yet we all pretend to be Chriſtians.

Certainly that Conſtitution and Frame of Government that cometh neareſt to the Platform (and is moſt agreeable and ſuiting with the Laws of God and is the beſt Form and Frame of Government.

Keep therefore and do them (ſays God by *Moſes*, Deut. 4. 6, 7, 8.) *For this is your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe Statutes, and ſay, Surely this great nation is a wiſe and underſtanding people.*

For what nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?

And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous, as all this Law which I ſet before you this day.

And in all that Law, (I will maintain it againſt the World) we do not read that any man living was for wickedneſs deprived of the benefit of the means of Grace, of the comfort and help of the Sacraments, Words, Sacrifices, or ſhut out and excluded the Church or Temple.

Indeed the Leper, and the Unclean, &c. were debarred from the Crowd and Aſſembly (for fear of Infection in that hot Country) but no man's wickedneſs, or ill life and converſation, or miſdemeanor, or contempt, or ſcandalous behaviour was puniſhed by depriving him of the Word, or Sacraments, or means of Grace (that we read of) in the whole Scriptures, either Old or New Teſtament.

And if it be not found in Holy-Writ, you may eaſily know whoſe invention it was.

For the truth is, Covetouſneſs invented it and Pride together; the Pope invented it, and being greedy and rapacious with his Legions of Lordly Prieſts and Cardinals that topt the whole World: and Money being a kind of neceſſary Utenſil in the Grandieur of Courts, as well as the ſinew of War, and crocking himſelf in vain by ſmutty Chymiſtry to find the Philoſophers-ſtone, he turn'd his Keys (of Heaven and Hell) into't, and made a Philoſophers-ſtone of them, and made them turn every thing (they touch't) to Gold.

Has any man a mind to go to Heaven? you muſt ask the Porter leave, he keeps the Keys (he ſays) of Heaven-gates, Come——enter in, but firſt pay the Porter, leave your Purſe behind you, you'l need no money there, therefore——Deliver your Purſe.

Our Bleſſed Saviour (indeed) does ſay to *Peter*, *Behold, I give unto thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven, and whoſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.*

But what's all that to the Pope more than other Presbyters? For Chriſt gives the ſame Commiſſion to all the Diſciples (after he had firſt breathed upon them the Holy Ghoſt.) *Joh.* 20. 22, 23. *Whoſe ſoever ſins ye remit, they are remitted unto them, and whoſe ſoever ſins ye retain they are retained.*

And when the Pope or any other Popelings, or any other ſort of people are Succeſſors to theſe gifts of the Holy-Ghoſt, or that Chriſt would vouchſafe to breathe upon them, or ſend down the Holy-Ghoſt upon them, as he did upon the Diſciples, then (and not till then) has any Mortal man power upon Earth to forgive ſins.

For who can forgive ſins but God only? ſaid the *Phariſees* truly; but they applied it wrongfully, through their ignorance of the Divinity of our Bleſſed Saviour, which he endeavoured to Diſcover unto them, by (that ſaying to the Cripple) *Thy ſins be forgiven thee*; but they were blind and could not ſee.

Can any man in his wits imagine that God ſhould give ſuch power unto men (the wickedeſt and vileſt of men) to forgive ſins?

Can any man be a good man, or indeed any thing in Religion, (in true Chri-
1 Cor. 13. ſtian Religion) without true Charity? 'tis impoſſible, be his other qualifications and endowments never ſo great: be he Pope, or Biſhop, or Prieſt, or what he will.

And yet the Pope makes the ſilly Papiſts believe that he can fetch Souls (not only out of Purgatory) but alſo make *All-Souls* (in Hell) All-Saints in Heaven, and leave the Devils alone, if he liſt.

Can he ſo? the more uncharitable Devil he (then) by his own ſhowing.

Had that wicked *Levite* a grain of Charity, that ſeeing a poor diſtreſſed man miſerably wounded, and that fell among Thieves, and turn'd his face (hard heart!) and lookt another way, and went on the other ſide of the way, for fear he ſhould reach a helping-hand; give me the *Samaritane* for all ſuch *Levites*.

Much leſs can the Pope have a grain of Charity, or (therefore) any goodneſs (indeed) or Religion, or any Chriſtianity, when he can (if he do not lie) redeem all the damned out of Hell, now roaring in torments, and will not; and all the Souls out of Purgatory (and the fire of Purgatory (the Papiſts hold) is hotter than *Nebuchadnezzar*'s fiery Furnace, but I cannot tell, nor I hope never ſhall know:) and yet groaning and frying as they lie there, the Pope (hard-hearted wretch!) can deliver them, but not a Soul of them, except they, or ſome-body for them, down with their duſt, and ready *Darby*; they will not truſt for a twelve-penny piece, (which is the price of a Maſs (it ſeems) now a-days, but when I was in *Spain* and *Portugal*, they were cheaper, one might have had *two for a ſhilling*, and thank you too; nay, an *Iriſh*-Fryar, a *Teague Benedicite* would make you twenty Legs too into the bargain, with *Abou, bou, bou*; *by* Chrees *and by St.* Patrick; *Fast and Trot, by my Shoul, Joy.*

Never did ſuch a ſilly cheat reign ſo long before in the whole World, but it was only becauſe they kept the people in ignorance; and if any man durſt offer to enlighten them, and ſpeak the Naked-Truth, the Pope, and his Inquiſition and Emiſſaries were as ſpightful, cruel and deviliſhly bloody as any are now amongſt us at this day againſt the Naked-Truth.

They are vildly loth to loſe their domineering, inſulting Kingdom of Darkneſs, and are as mad as *Bethlehem*, if men will not be Aſſes and tame Beaſts, and ſuffer themſelves (as of old) to be caw'd, crow'd over, and Prieſt-ridden.

'Tis ſaid of the *Germans*, That (juſt before) God had raiſed up *Luther* to awake them and rowze them, they were grown ſo ſottiſh and be-jaded (having ſo long been Prieſt-ridden) that their Prieſts might almoſt have perſwaded them (not only to lye down and let the Prieſt whip them) or, (which is as bad or worſe) make them whip themſelves (both of them daily Penances at this day in Popiſh-Countries) but alſo they might eaſily have been perſwaded (poor Aſſes!) to eat Graſs.

Surely *Engliſh* men are not ſo duſt and tame to be Hen-peckt? or to be rid and beſtrid at ſuch a rate, I hope: I confeſs, I have not the patience to endure it.

But though the Pope ſays Chriſt gave *Peter* (that is himſelf (he ſays) though his name be *Pius*, *Sergius*, *Innocent* or *Alexander*) the *Keys of the Kingdom of Heaven*; be it ſo, we will not now quarrel about it: yet, how the Devil and

he ſhould be ſo kind, that the Devil ſhould truſt him or prefer him to a Porters place *in the Kingdom of Hell*, I cannot imagin; I am ſure there is no Scripture for it.

Nor any reaſon, or any thing elſe in the caſe, but the Money-caſe.

I think, I have ſufficiently evidenc'd that in *Matt.* 18. 17. there's nothing like it; nor from (or in imitation of) the *Jewiſh*-Church, and Gods Platform of his own making, neither God nor Chriſt, in the Old nor New Teſtament ever gave Authority, Power or Command to any man, High-Prieſt or Low-Prieſt, or any Aſſembly of men, Clergy or Lay-Elders to turn men out of the Church, and ſhut and lock them out from Divine Ordinances (the comfort as well as cure of Sinners) much leſs did ever proſtitute ſuch Sacred Myſteries to ſale, and make a Money-matter or a Money-buſineſs of it; this was the invention of *Pluto*, the Money-God, or Money-Merchant; or his Factors, the Popelings.

Nevertheleſs, though I aſſert this, yet I do not deny but the King and Parliament may impower Biſhops or who they pleaſe, to Excommunicate; but, I ſay, I ſee no Scripture for Excommunication.

Indeed in our Saviours time the συνέδριον and συναγώγη, the Sanhedrim or Synagogue, or Courts of Juſtice were *Jewiſh*-Juſtice, but put into Commiſſion by the *Roman* Governour; the High-Prieſt was a *Jew*, but ordain'd by the Emperor or *Roman* Governour, nor durſt not call a Court or Sanhedrim, but by permiſſion of the *Romans*.

Archelaus the Son of *Herod* was by his Father conſtituted and appointed (in his laſt Will and Teſtament) King after his Fathers Death, but he durſt not own the Name of King, till *Cæſar* confirm'd him.

Nor durſt the High-Prieſt act (till confirm'd by the *Roman*-Governour,) in any great affair; as *Joſephus* relates in his 20th Book of Antiquities; and he was in a grievous quandary for procuring the Death of *James* (the Juſt) the Brother of our Lord, during the *interregnum* after *Feſtus* his Death, and before *Albinus* his Succeſſor was arriv'd in *Judea* in his Government.

But I ſay the *Romans* uſually granted the Conquer'd *Jews* to uſe *their own* Laws, and to be govern'd by *their own* High-Prieſt and Countrymen, and *Sanhedrim*, but always under favour and *under correction* ſtill of the *Romans*.

This Sanhedrim or a Synagogue (then) was the ſame (in Chriſt's time) as appointed in the Law of *Moſes*; namely, the High-Court of Juſtice, and the Lower-Courts of Juſtice, and all the Magiſtracy they ever had.

But our Bleſſed Saviour he never changed the Government that was enacted and eſtabliſhed by *Moſes*'s Law, nor ſuffered his Diſciples to innovate any thing in the Civil-Government, or (which is all one) Spiritual-Government, Sanhedrim, or Synagogue.

Which if our Saviour had ever ſpoke againſt, no doubt but his Adverſaries that lay at catch would have accuſed him of it, and laid it to his charge, when they ſo thirſted after his Blood.

Of this Court of *Jewiſh*-Magiſtracy our Saviour ſpeaks, when he ſays (in *Matt.* 18. 17.) tell it to the Church, or Synagoge, or Sanhedrim.

Which, I ſay, was not a meer Spiritual-Court, no, no, it was no Bawdy-Court, but a Court of Juſtice, for Trying Cauſes, whipping men, beating them, ſtoning them to Death.

In this Court St. *Peter* and St. *John* were threatned, and St. *Stephen* ſtoned, *Acts* 7. And the ſame Court had ſtoned *Peter* and *John* too, but that they durſt not for fear of the people that were ſo taken with them, for that a notable Miracle had been done by them in curing a Cripple that was born Lame from his Mothers Womb, *Acts* 3. and this was ſuch an evident demonſtration of the hand of God going along with them, and done ſo publickly, and only with a word in the powerful Name of Jeſus, that the people could not but admire it and applaud it.

Whereupon they were put to a notable plunge, and when they had laid their Heads together, *Acts* 4. 15. They were at their Wits end, and knew not what to do, *Acts* 4. 16. For on the one hand they reſolv'd to do all the miſchief they

could or durſt; and on the other hand they had no other colour for doing miſchief to the Apoſtles, but only that they had done good and cured a poor Cripple, and that would bear no colour for their intended cruelty againſt them; What ſhall they do? What ſhall they do?

They were miſchievouſly bent, and were reſolv'd to do as much miſchief as in them lay; but that that perplext them, and put them to this ſad perplexity, the people, the people could not be gull'd with any colourable miſt to blind their eyes, and make them believe they puniſht the Apoſtles for Treaſon, or Sedition or Hereſie; therefore the Text ſays, *Acts* 4. 21. *Finding* (they ſought but they could find) *nothing how they might puniſh them* (the Apoſtles) why could they find nothing? 'tis anſwered in that Text—*Becauſe of the people; for all men glorified God for that which was done.*

Ay, ay, that's the right and only way of return to God for manifeſtation of any *Naked-Truth* by his Servants, to glorifie his Name for the ſame.

And why ſhould not the Sanhedrim have glorified God for the ſame, as well as the people? Had not they Souls to ſave as well as the people? What was this *Sanhedrim* or High-Court of Juſtice made up of? Who were the Members of this Council?

It is anſwered, *Acts* 4. 1. The Prieſts (Ay, Ay, I ſhould have wondred elſe, at a piece of miſchief, if I had not found the *Jewiſh*-Prieſts there in the firſt place; next) the Captain of the Temple, and the Sadduces.

A fine medley, of Prieſts, Soldiers, and Atheiſts; for ſo were the Sadduces: the *Jewiſh*-Church was like to be well govern'd; nor do I wonder they went about, in the next Verſe, *Acts* 4. 2. to ſuſpend the Apoſtles *ab officio*, or ſilence them from Preaching, being grieved (good hearts!) that they taught the People?—Whereupon they put them in Jayl for that Night, (deſigning to get all or a greater number of their Council together (upon ſo good an occaſion too) And then appears a great Motley crew, made up of Rulers, and Elders, and Scribes, and *Annas* the High-Prieſt, and *Caiaphas*, and *John*, and *Alexander*, and all the High-Prieſts Nephews, Couſins and Couſin-Germans.

This is only to ſhow you what the Church was that our Saviour ſpeaks of, *Matt.* 18. 17. *Tell it to the Church*, is as much as to ſay in *England*,—Complain in *Weſtminſter-Hall*, Seſſions, or Aſſizes.

For want of the knowledg whereof, Excommunication has been counted a ſacred Ordinance, and every little gather'd Church (as well as the great) took upon them the Government, and thought themſelves ſome-body, and would have power over their own Members, to interdict, deprive, cut off, *&c.* and woful work they made with it; *Johnſon* and others that fled to *Holland*, and had a gathered-Church, and cut of, and cut off Hereticks, and wrong Believers, till he left himſelf alone, or but with one, that juſt jumpt with him in all things.

And indeed (as in the Mathematicks) when a crooked Line deviates from a ſtreight Line, the further it reaches in length, ſtill the greater diſtance and more irreconcileable: ſo here this Text of *Matt.* 18 17. being miſtaken and wrong conſtrued, the longer the error laſts, the greater miſchief and the harder to be reconciled.

For this Interpretation has leaven'd not only *Dioceſan*, *Synodical*, but Presbyterian, Independent, and Congregational-Churches, till they have fought one another with this Spiritual-Weapon moſt Bloodily, and they knew not wherefore; they are miſtaken in the words of their Commiſſion, *Father forgive them, they know not what they do.*

I deny not but that a Bigot, Papiſt, Proteſtant, Presbyterian, or any other Sect (that believes the Church has this power, at this day, to bind and looſe, and knows no better than the old Traditional-Interpretation of theſe words —*Tell the Church*) have, and may ſtill (if they pleaſe) be frighted out of their little Wit with the thunder of Excommunication; thinking it *Jure Divino*, and that the Thunder comes from Heaven.

But I doubt not, but to prove how far it is a meer earthly Cracker, and a Bugbear, and frights none but Women and Fools; were it not for the Writ—*de Excommunicato capiendo*—that follows in the Rear of it.

I

I know well how the Emperor *Theodosius* the younger was frighted out of his little Wit, because a silly Monk had Excommunicated him, and could not eat, drink, nor sleep till he absolv'd him; there has and will be Bigotted Fools and Coxcombs to the Worlds end.

Nay, men that are in all other things wise, yet if they once be possessed with the Spirit of Bigottism and Superstition, and be Priest-ridden, not minding what the Holy Scriptures say, but what commenrs the Priests (for their own lucre, and to uphold their Prelatical Hierarchy Dominion and Usurpation) put upon it, are easily Bugbear'd with this cracker of Excommunication: as was that bravest of Men and Warriours, the Emperor *Theodosius* the Elder, Excommunicated by *Ambrose*, the greater sinner of the two.

Not but that the Emperor might be in fault; in some fault, (as what great Warriour and Conqueror (as he was) can possibly be innocent, and have hands clean from any stain of Blood,) but whether he was in fault or no, is not easie to determine; read the Story in *Nicephorus*, and though the Emperor did command the Soldiers to humble the City (that were certainly Traytors, and were Guilty *læsæ Majestatis*), in abusing most shamefully the Statues and Picture of his dear Wife and Empress; and possibly the Soldiers might (if they are apt enough, to) exceed their Commission when there is good plunder in the case: But the poor Emperor must pay for all, and smart for all.

For indeed he was not Emperor (but a Bigot) I mean, he did not know his own Strength, Power and Authority, but suffered himself to be nuzzled by *Ambrose*, that formerly had been a Captain, and now was made Bishop of the same Town (*Milan*) that he had formerly been Governour of; but he forgot not his stout heart, though he had put on his Canonical Weeds: read but the Story, it is too long here to insert, but, you will then (with me) pity the poor Bigot Emperor, got into ill-handling, and under the clutches of a Priest that well knew the Ascendant he had over him.

For even in these days a Bishopriek begun to be a stately business, and not only a good (but a great) thing, and had been so (of 100 years standing;) namely, ever since the good Emperor *Constantine* had been so wonderfully Enamour'd of them Bishops, and therefore he made them rich; and riches are apt to make men proud; and pride is apt to make men fall: And there's an end on't.

But if the Sanhedrim or Synagogue had been a Spiritual Court only (as men make it that thus Construe——*Tell the Church*) then certainly it was a Bloody Court as well as a Bawdy Court; for St. *Paul* confesses that he had a Commission from thence to Imprison men, and put them to Death, which surely was Law; or else King *Agrippa*, and *Festus* the *Roman*-Governour would have chastised him for it, when he confest, *Acts* 26. 10. that——many of the Holy men he shut up in Prison, having received Authority from the Chief-Priests (mark that) and when they were put to Death, he gave his Vote for it; and punisht them oft in every Synagogue, or Church; so that I say, Tell it to the Church, or Synagogue; (is) Complain to the Justice, and no more.

And it is strange indeed that Christ should in those Words of *Matt.* 18. 17. set up a new Jurisdiction in the World, and the Apostles (who at that time knew nothing of nulling any of the Law of *Moses*, or that Christ should die, and yet) should make no exception to it, or question to have it more explain'd, if it were to be a standing Sacred Ordinance to vouch Excommunication to the Worlds end.

And as strange that none of the Evangelist, (but St. *Matthew* only) should make any mention of it; only St. *Luke* 17. 3. makes some little hint of forgiving our Brother, but not a word of putting him into Court, or presenting him.

If we can but as well get over the 18th Verse, I fear Excommunication will tremble and shake for fear of being Excommuuicated its-self.

Matt. 18. 18. *Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

And (to put in all the other Texts together, that the *Bonzeges*'s or Sons of Thunder do muſter up to maintain their Thunderbolts of Excommunication,) we read, *Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained*, Joh 20. 23.

So alſo, 1 *Cor.* 5. There's an Order ſent out for Excommunication, thereby Decreeing the Inceſtuous Perſon to be Excommunicated. And, 1 *Tim.* 1. 20. St. *Paul* ſays he delivered *Hymaneus* and *Alexander* unto Satan, to teach them better things than to Blaſpheme.

Alſo a Heretick after the firſt or ſecond admonition reject: And for contempt, 2 *Theſ.* 3. 14. *If any man obey not our word* by this Epiſtle, *note that man, and have no company with him*, that he may be aſhamed.

Then, 2 *Cor.* 10. 4, 5, 6. *For the weapons of our warfare are not carnal, but mighty through God for the pulling down of ſtrong-holds.*

Caſting down imaginations and every high thing that exalteth it ſelf againſt the knowledg of God, and bringing into captivity every thought to the obedience of Chriſt.

And having in a readineſs to revenge (mark that) *all diſobedience when your obedience is fulfilled.* Which laſt Clauſe, I confeſs, I do not underſtand.

Then there is that of, *With ſuch an one, no, not to eat.*

Theſe are the chief, if not the only places, pretended to vouch the Excommunication.

But as idle and far from the purpoſe as if we ſhould alledg, *Mark* 16. 17, 18. to prove our ſelves Believers; namely, *He that believeth ſhall not be damn'd*: And theſe ſigns ſhall follow them that believe, *In my name ſhall they caſt out Devils* (hence comes the Popiſh Holy-Order called Exorciſts, or Conjurers) *They ſhall ſpeak with new Tongues*;

Hence came the Opinion of the neceſſity of Univerſity-Learning, and to be a Linguiſt before you are capable of being in Orders (or to be a Teacher or Preacher.) *They ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them*; (but (here) in this the Popiſh Mimickry and Mountebank-Tricks, in endeavouring to imitate the Holy-Ghoſt, wanted courage and faith to play tricks, and try concluſions:) They ſhall lay hands on the ſick and they ſhall recover (there's no danger in trying that experiment) but becauſe the Prieſt palming the poor ſick man did not reſtore him to life, they would palm him indeed (in their Holy Unction) and Anoint him with Oyl in the name of the Lord, but being fruitleſs, they ſay, it is not for life, but death, not to cure, but kill, and they never anoint them but when the Phyſitians have given them over and paſt Recovery: whereas the Apoſtles laying hands was for their Recovery.

But now in Popiſh Countries (I know it) if once the Phyſicians have given a ſick man over, the Clergy have him then; and though nature (as many times) ſhakes off and Conquers the Diſeaſe, yet they will not ſuffer the ſick man to take either Food or Phyſick, till they be paid for the Burial, and Funeral charges, and his Legacies to Monaſteries, Fryars, Nuns, &c. made good in his life-time, and paid (live or die:) a moſt Barbarous, Inhumane and Devilliſh Religion, as ever any Prince could be converted unto, that did not alſo hope to go ſnips with them in their Arbitrary-Tyranny, Cruelty, Oppreſſion, and Bloody mindedneſs.

But I ſay thoſe Texts to Legitimate Excommunication, (that has ſo vext and perplext, and ruin'd the Peace of Chriſtendom, and all Chriſtian-Societies, and humanity it ſelf, (the true *Lycanthropye*, that has turn'd men to Wolves, to worry one another) is no more to the purpoſe to vouch Excommunication now a-days, becauſe the Apoſtles could bind and looſe, deliver to (and free from) Satan, (no more I ſay) than that in *Mark* 16. 16, 17, 18. can be brought to prove that we are all Infidels, and ſhall be damn'd.

For immediately after he ſays, *He that believeth not ſhall be damn'd*, he adds marks and ſigns to know who ſhall be damn'd, or who does, and who does not believe; namely, *They ſhall caſt out Devils*, &c.

But hence comes the mischief in the Christian-Church, men will take upon them to be Doctors, (and I know not what) Interpreters of Scriptures, but they never mind the context, or if they do, they imbibe their Principles from their Mother, or School-Dame, or Pædagogue, or Tutor. Hence, men of equal Parts and Pregnancy live and dye Papists or Protestants. Wherefore? their Nurse, and Pædagogue, and Education were such; (a fine account!) and yet every man knows 'tis true: And they are no fools neither, in Trade, in Law, in Human-Learning---equally excellent, but Imbib'd Superstitions few men have reason and strength to shake off, as *Sampson* did his Cords and Wyths;

But every man is not a *Sampson*, the same would have hamper'd an ordinary man, and made him a foolish prey to the *Philistines*, the Bloody *Philistines*, and nuzled to it by a Female or a Wench, (a *Dalilah*.)

CHAP. III.

THus concerning Excommunication have men, good men, Pious men, Learned men, slavishly tyed themselves (as I said before) like Horses in a Team, to follow those that have gone before them, (their Predecessors) right or wrong; especially if the Leaders be Jolly and Fat, Brisk, and well Accoutred, and reputed in the World, that seldom judges right of Truth, but only through the false spectacles of Interest and Education: so that they do not so much employ their Learning and Wit to confirm Truth, but the Opinions that best fits their Preferment, or best pleases their Genius, (namely) as Imbib'd and Tinctur'd by Education.

Otherwise 'tis impossible but men should know the fallacy of the consequence, that what the Apostles could, did, or had order to do; therefore we may or must do it: What non-sence is this?

Peter trod Water, (at Christ's bidding) and yet ne'er a Priest in *England* dare venture to follow him or imitate him, except he can swim; nor pretend (herein) to be his Successor Apostolical.

Peter kill'd *Ananias* and *Saphira* with a word; there's ne'er a Priest in the World (I do not say will, but) can imitate him; if he could, he should not then need to have employ'd the Magistrate in his drudgery---to Burn Hereticks, and Jayl those that the Priests Excommunicate; (a mighty Honourable Employment) and the Magistrate is mightily beholden to the Clergy for the Office, mean while (*But this by Parenthesis.*)

Peter's shaddow passing by, cured the sick; they that pretend to his Apostolical Successors, and Apostolical men, never cured any man:

Peter with one Sermon Converted 3000 Souls: The Apostolical pretenders Preach not one farthing better (many much less, I do not say much worse) than when they were poor Priests.

Peter set ope' the Prison-Doors and made a Goal-delivery: But some the Goals would fill, if they might have their Will.

Peter said indeed---*Silver and gold have I none*---And these indeed scarce know when (nor think) they have enough.

In short, as I said once before, I protest, I do not know wherein St. *Peter*'s (pretended) Successor, imitates *Peter*, but in denying his Master; I wish I could see him on the stool of Repentance, and weep (as *Peter* did) weep bitterly: Instead of making others weep, with their Inquisitions, High-Commissions, and their Tricks and Shams, making the poor Widow and Orphans weep and curse them; *Apostolical men!* Successors and Imitators of the Apostle! For shame no more! With what Forehead? I hate the Impudence more than the Hypocrisie.

Paul labour'd with his hands to get a Living: others labour to undo men and their Families. *Paul* had a Viper on his hand, did him no hurt; others have Vipers in their hearts, and do as much hurt and mischief as in them lyes.

Paul raised *Jairus*'s Daughter to life; these, breathe nothing, but Goals, Pillories, Excommunication and Destruction:

Paul Excommunicated Swearers and Blaſphemers; and ſome Popes (Hiſtory ſays) and Apoſtolical men would Blaſpheme upon occaſion, Curſe and Swear like Hectors: But what and wherefore, *in nomine Domini*, do theſe men pretend Right to Excommunicate, becauſe St. *Paul* did it, or the Primitive Church of *Corinth?* (that had both St. *Paul*'s ſpecial order for it, and his Spirit, and his Sentence, 1 *Cor.* 5. 3, 4.)

They had Gifts of the Holy-Ghoſt (particularly that, without which no man was ſo impudent to bind or looſe, or pretend to the power of the Keys in the Primitive times, that wanted it) namely, the Gift of Diſcerning of Spirits.

St. *Paul* could ſee through a man, into him, into his very heart; ſo could St. *Peter*, and therefore did that, which is a ſin in any of us to do, that have not the gift of Diſcerning of Spirits.

Therefore St. *Paul* called the Conjurer *Elymas*, *Enemy of all righteouſneſs, and Son of a---Devil*: and St. *Peter*, by his Spirit, perceiv'd that *Simon Magus* was in the *gall of bitterneſs and the bond of iniquity.*

The Pope and Popelings are ready enough at calling of Names, but *clavis errans*, they Nick-name men, and call him a Child of the Devil, that is more a Child of God (a thouſand times than themſelves) and yet they'l be doing their endeavour and good-will to deliver them to Satan, and yet God will not ſuffer Satan to take one of them that they Excommunicate, that we know of; no ſigns, nor marks on't: but rather, as they ſay, of the Foxes proverbially, The more they are curſt, the better they thrive. Take him Satan; Satan will not: then take him Magiſtrate, he muſt.

Whereas the Apoſtle *Paul*, that made the Church of *Corinth* Excommunicate the Inceſtuous perſon, it was for the deſtruction of the Fleſh, and Diſeaſes (as they did *Job*, when God Excommunicated him or delivered him to Satan) either kill'd him, or brought him nigh unto the Grave; if great Godly ſorrow did not intervene.

Away---with this Mimickry and Pageantry, and Apiſh Imitation---

If we have the Spirit of the Apoſtles, we are Apoſtolical men indeed; they, (*Peter and John*) *Acts* 8. 17. *Layd their hands on the Diſciples, and they received the gifts of the Holy-Ghoſt.*

So, the Pope and Cardinals, *&c.* they will be imitating, and ſeem to do ſomething, and they'l Confirm by Laying on of Hands (but not that neither right, according to their own Rubricks, as I'le ſhow by and by) but *cui bono?* Away with Lying and Vanity, let God be True and every man a Lyar; I would appeal to any mans Conſcience, If ever he received any Gift of the Holy-Ghoſt by ſuch Impoſition of Hands, and ſpeak the Naked-Truth now, and do not cogg, lye and flatter your ſelf, nor diſſemble: any of you that ever was B---Be-Pop't, or that any Pope would tell truly and not lye, Whether he felt (whilſt he was at it with Impoſition of Hands) that any vertue went out of him, as it did out of our Saviour, when he did the Woman good.

Away, Away, with Folly and Pageantry at this time of day, God will not be mocked; *And every Plant that my Heavenly Father hath not planted ſhall be rooted out*, ſaith our Bleſſed Redeemer, and I believe him, let Hell and the Pope think themſelves never ſo cock-ſure and culminant.

'Tis readily granted that if any man was a Heretick, they ſhould avoid him; or reject him, and caſt off his Company in ordinary Converſation; and if any Brother walked diſorderly, they ſhould not eat nor drink, nor dine nor ſup with him, that he might be aſhamed.

But to think, that God or good Men, the Prophets, Chriſt or his Apoſtles, did ever in the Old or New Teſtament command any Men, Synod or Synagogue, Church or Court, that they ſhould ſhut the Church Doors, and ſhut out the worſt of Sinners from the Sacraments, or Communion, or hale them into Church (either) by the Head and Ears; or (which is the ſame) Excommunicate him, or put him out of Commons, (or the Communion) of the Church, the only Food and Cure of our Souls, and made on purpoſe for Sinners, is an opinion as

ſenceleſs

ſenceleſs and groundleſs as it has been baneful and miſchievous to all Societies, and the Peace of Chriſtendom.

I grant though, *ſacra ſacris*, and Holy things ought not to be caſt to Dogs, therefore the Text ſays, *Examin your ſelves, and ſo eat of this bread and drink of this cup.*

Examin himſelf? It is not ſaid examin him, Prieſt, and confeſs him, you Prieſt, and Catechize him, *John Presbyter*, nor you Lay-Elder.

But let him examin himſelf, and ſo let him come——but *ſuo piculo*, at his own Peril.

But the Church, nor the beſt of men, are not defiled with communicating with the vileſt of ſinners.

Was there ever any better than our Bleſſed Saviour, or worſe than *Judas*? yet Chriſt eat the Paſſeover with him, and probably, the Sacrament of the Lord's Supper; yet he then knew him, and had Publiſht him a Traytor, whom (before) he call'd——Devil.

I hate the Puritanical Phariſaical Hypocriſie of any Religion; they ſhall be defiled with communicating with Sinners, Drunkards! *&c.* And yet St. *Paul* and the Church of *Corinth* (as good as the beſt of them) are not commanded to forſake the Lords-Table, though we read that ſome came thither Drunk, and to fill their Bellies with the Bread and Wine, 1 *Cor.* 11. 21.

Alas! every man has enough to do (if he mind it well) to look after his own Preparation, but that any that had not the Gift of Diſcerning of Spirits (nor theſe neither) did Excommunicate, or forbid the Communion to any, in the Old or New Teſtament, (I boldly ſay) 'tis falſe; Nor can they prove, but that he that was delivered to Satan, did alſo come (if he could for Diſeaſes) to Sacraments, Prayers, and to Church, the ready road to have his Spirit ſaved in the day of the Lord Jeſus.

I wiſh they were cut off that trouble you, that is, I wiſh the Devil had them in his power to inflict Death or Diſeaſes upon them; for it is impoſſible that the Apoſtles ſhould be ſo uncharitable to their Spirits or Souls as to wiſh them cut off from the Church, Militant or Triumphant; except by ſome extraordinary and particular Revelation.

For cutting off, and delivering to Satan, are the ſame thing; and it is clear the Apoſtles lookt upon the Inceſtuous Perſon that was delivered over to Satan, as a dying or dead man, becauſe he adds——*That his ſpirit might be ſav'd in the day of the Lord Jeſus.*

And ſo both in the Old Teſtament (by the *Septuagint*) and in the New, the Word ἐξαίρειν or ἐξαίρειν, taking out of the middle of you (cutting off), is never uſed (that I remember) but for the death of the Body or Soul: and therefore can never ſignifie Excommunication:

Beſides, we never find in Holy Writ that Interdicting the Sacraments, or debarring from the Communion, was ever uſed for a Puniſhment.

The Leper, or he that had touched a Dead Body, or a Menſtrous Woman, *&c.* were Excommunicated properly, or put from Holy Communion; but theſe Impediments did as likely befall to the good as well as to the bad, and was not put for a Puniſhment.

Oh! but this was a Type of Excommunication under the Goſpel. That's good, and well ſaid; a Type of that that never was, and never will be; firſt prove Excommunication a Goſpel-Ordinance, and then 'tis time enough to ſhow where it was Typified.

And as if Real (and not only Typical) holineſs were not as requiſite under the Law as under the Goſpel; it was a ſin, then, (as well as now) to make many Prayers when the hands were full of Blood.

And ſtrange it is that the Apoſtle that warns *Timothy*, *Titus*, and the *Preſbyters* (or Biſhops, for the *Presbyters*, Verſ 17. are called Biſhops, *Ver.* 28.) of *Epheſus* to do their Duty, ſhould not, beſides feeding the Flock, charge them alſo to fleece the Flock, and ſtarve the Flock, by depriving them of Communion, or Spiritual-food, upon occaſion, if Excommunication be the Appurtenance of a Biſhop or Presbyter. Acts 20. 17, 28.

And that our Blessed Jesus, that took such care to mind *Peter*, if he lov'd him, to feed his Lambs and feed his Sheep; should not (if it be a sacred Ordinance) speak a word, to fleece them, and scourge them, and interdict them spiritual food, upon occasion, or, if they stray.

No, no, if they stray, thou that art a good Shepherd, reduce them; thou art well kept and paid for the very nonce.

Which brings to my mind this Parable or Story, I will not say 'tis true and real, more than the Parable of *Dives* and *Lazarus*: And it begins too just as that Parable begins.

There was two certain rich men, which were Cloathed in Purple and Fine-Linnen, and fared sumptuously every day, but all these good things were frankly bestowed on them at the mercy, and by the favour of the King, upon condition (though) that they would be Shepherds and feed his Sheep, and anoint them for the Scab, and underlook them, but not worry them, nor destroy them; nor Fleece them, nor Shear them to their own private use, nor plague them, nor vex them, though perhaps the Sheep might sometimes stray and straggle, and go a wrong Road, and tire (perhaps) and fret the Shepherds with following and running after them; yet they were not to revenge themselves upon the stray Sheep, and set their Wit against theirs, but gently reduce them, and do nothing rashly, maliciously, revengefully or peevishly, except perhaps some of the Sheep should be incurably scab'd; and then the King promised he would give the Shepherds good Wages and Hire, and they should want for nothing.

Who would have refus'd a Shepherds office upon these easie terms? or who would desire better terms, than to do good, not to kill, not to do mischief, not to destroy?

But so it hapned, that the two Shepherds, though they had several Flocks, and several fat Pastures, yet the Sheep graz'd all on one Common in distinct Flocks, whilst the Shepherds could meet together and view them, and over-see them, and yet enjoy one another, feast together, and laugh and talk together.

And (as I said before) they wanted for nothing; but their Pouches was full of Money, their Bottles full of good Wine, and their Scrips full of good Victuals, and variety enough.

Yet, so it was one morning, one of the Shepherds came to the other puffing and blowing, fretting and fuming, and so out of breath that he could scarce tell his Tale.

At length, and after some pause, recovering himself, Brother Shepherd (quoth he) was ever man so plagu'd as I have been this morning with running after a stray Sheep, Wanton and Fat? I think he has led me a fair dance, I am so tyred, I have scarce breath enough left to tell you, and to make this complaint.

Indeed and indeed (quoth the other to his Brother) and is this true? yea, very true (replied he) see but how I fret and sweat: his Brother being tender-hearted, could not but pity and take compassion on his fellow Labourer, and so much the more, because for ought he knew his own Flock might take example thereat, and lead him a dance, he knew not how soon, and put him also in the same pickle, sweat and *balnio*.

They parted (though) for that time to consider alone, and afterwards joyn Heads together and study how to be reveng'd of the said wanton fat Weather, if it were but for example-sake to all the other fat Sheep in the Flock; (for the lean Hags (poor Souls) were tame enough, they had more mind to graze and eat than to be gamesome! and they kept them to sharper Commons, on purpose to make them be gentle and easie to be guided.)

Well, something must be done, that was resolv'd; but what, or how to proceed, they could not well tell.

Let's eat him, says one; Ay, quoth the other, that would not be amiss, but the craft's in the catching him; you saw I sweat with but running after him, and could scarce give him a turn: Besides, we have Victuals enough of our own,

and

and need it not; and also the King has commanded, Feed my Sheep, but Fleece them not, much more *do not kill, Do not steal*; let them live and 'mend: they would have turn'd him out of the Flock too, but they had no Commission for that.

At length, one of them found out a Quirk, an Evasion, an Exception, in their Commission, *viz. Except perhaps some of the Sheep should be incurably scab'd*; and, I say, He is a scabbed Sheep: How shall we prove that, quoth the other? for I understand by you that he is so wanton he would never suffer you to come so near him as to feel him and handle him; and for my own part, quoth he, I did never so much as see him in my life, nor do I desire it, except we could get him fast into some Pen or Pound: And then---Wherefore it was resolv'd to catch him; and to that purpose, they set their Shepherd's Dogs upon him, but what the Issue was, I cannot tell.

For here's enough (for Diversion) of a Sheepish harmless Parable, at which no man can be offended that is either innocent or wise; for none but a fool will challenge it for his own, for his own Character.

And if any man think that this is too Jocular a way of writing upon a serious Argument, I have the great examples of the most Learned *Erasmus* and Sir *Thomas Moor* for my President.

And a Warrant in my Pocket beyond all exceptions (I mean) my Bible's in my Pocket, where not only the Prophets, but our Blessed Saviour gives countenance, as well as Authority for Parables.

What got *Joseph*'s Brethren by hating him yet the more for his Dreams and for his Words? Gen. 37. 8.

And what got the Chief-Priests and the Scribes by seeking to lay hands on our Saviour (and had done it then but that they feared the People) when they perceived that he had spoken the Parable against them? Come, come, it is much more pleasing to God and good men to repent and amend our sins, than show our teeth, or bite such as tell us of them. Luk. 20. 19.

Nathan told the King his (own but modestly by way of Parable at first, yet afterwards) plainly told him to his head---*Thou art the man.*

If some men I know had had *David*'s Power (that want the grace that *David* had) they would have put *Nathan* in *Limbo* for it, or have been revenged on him one way or other.

But Holy *David* lov'd him the better for it all the days of his life, and kept him his chiefest favourite to his dying day.

But Holy *David* was a man after God's own heart; the evil Spirit is too great in some mens hearts, the evil Spirit of malice and revenge possesses them too much to be good at any thing so readily, as mischief, mischief; to their power, I mean, to their utmost: It is a sin to bid such---God speed.

I never read of a Persecutor (though never so great), but came to an ill end.

What should I tell of the first Persecuting Emperor, *Nero*, that stab'd himself to halves, and not being able to dispatch himself out of his pains, nor any body so kind to do his business for him, roar'd out, *Nec habeam hæc in inimicum*: And after him *Diocletian*, when he was glutted with Christian-blood, fled from his Imperial Crown, and hid his hated head in a Garden.

'Tis endless to tell Stories of this nature; to come nearer home, to Cardinal *Pool*, and Queen *Maries* days, that after a short and bloody Reign died both in a day, whilst the bloody Bishops of *London* and *Winchester*, *Bonner* and *Gardiner*, (a precious couple of Shepherds, it's pitty they should be parted) died soon after miserably.

Let them go, some men will never take warning till the Devil fetch them.

Oh! how that bloody couple did lay about them, and pay poor creatures off, Body and Soul, the Body delivered to the Flames, and first their Souls to Satan by Excommunication; a wonderful good employment, (some think) I will not say---Much good may't do them.

Some cannot believe that any Man ſhould ſo be diveſted of Humanity, or humane King (how forlornly wicked ſoever) as to (do what is ſtoried of one) perſuade a Man (when he had his Sword at his Breaſt) to renounce his *Chriſtendom* and *Jeſus Chriſt*, and then he would *ſpare his Life*:

Which the poor Creature did, in hopes of a Reprieve, and time to repent it in; and then immediately he *run him to the heart*, that he might *kill Soul and Body at one fatal ſtab*.

But ſure I am, 'tis true of theſe *Bloody Couple of Biſhops* before-mentioned; for they never *deliver'd* any Man's Body to the flames, but firſt they *Excommunicated* him, and deliver'd him to Satan; in *Faith* and *Hope*, that they had *at once murder'd Body and Soul together*.

Theſe are worſe than *Scribes* and *Phariſees*; for though they look't upon our bleſſed Jeſus as a *Friend of Publicans and Sinners*, nay, as a *Conjurer*, and one that had Confederacy with *Beelzebub*; nay (as a *Samaritan*, and) as one that *had a Devil*; yet they never *Excommunicated* him, nor the Apoſtles, nor interdicted them the *Divine Service*, *Synagogues*, *Temple*, *Sacrifices*, or *Sacraments*. No, no, this debarring and depriving Men of the Sacrament, was brought in by *Prieſtly Lordlineſs*, and *Prelatical Covetouſneſs*; for if they can once perſuade ſilly Bigots that they are Apoſtolical men, and can *bind and looſe*, and have got the Keys of Heaven gates, and can open and let in, and abſolve; and again, upon diſpleaſure, can ſhut out, and Excommunicate; undoubtedly, they may take the wall of all Mankind, at leaſt, of all *Chriſtendome*.

But alas! alas! They have got the wrong Key, I'll prove it to them before I have done with them; our bleſſed Saviour's Keys that he left behind him to *Peter*, were ſpiritual Keys; and *his Kingdom was not of this world*; nor the Men (he left the Keys to) worldly-minded Men; and therefore he left not thoſe Keys of *binding* and *looſing*, *on Earth*, *in Heaven*, no, not to his own Apoſtles, until firſt he had enabled them to uſe them infallibly; and therefore (mind the Text) before he would tell them, *Whoſoever Sins ye Remit, they are Remitted; and whoſoever Sins ye Retain, they are Retained.—He firſt breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt*.

But if Men will turn Doctors and Preachers, and Interpreters of Scripture, and never mind the Context; and out of a fooliſh Ambition, aſcribe all that Chriſt ſaid to his Diſciples, as if ſpoken to their own ſilly ſinful ſelves, no wonder that *they err, not knowing the Scriptures, nor the power of God*. The Gift of the Holy Ghoſt, always infallible, never *Clavis errans*; never turning the Key the wrong way, by hands awry, crooked, and warping, as *Intereſt* and *Revenge*, *Pride* and *Covetouſneſs*, *Tyranny* and *Cruelty*, *Malice* and *Wickedneſs* does annuate and guide.

I hate and abominate this Apiſh Mimickry and Imitation.

Did the Apoſtles, by laying on of Hands, give the Holy Ghoſt?

The Pope would ſeem to be Some-body too, he would lay on Hands too, but *Cui Bono?* who, but a Bigotted Coxcomb, found any good it did him?

Did the Apoſtles heal the Sick, anointing with Oil in the Name of the Lord?

The Pope would Ape it too a little; the clean contrary way, and he and his little Prieſts will 'noint too, not for Health and Life, and to recover; but for Death.

Did the Apoſtles caſt out Devils?

The Pope would be a Devil-driver too, and his little Exorciſts (though I never met with many of them that were) Conjurers.

Did the Apoſtles ſpeak with new Tongues?

Why the Pope then too makes it a neceſſary qualification of a Prieſt to be a *Linguiſt*; and yet, to my knowledge, not a Fryar in forty can ſpeak true *Latin*.

Did the Apoſtle deliver the Inceſtuous Perſon (by his ſpirit) to Satan, and alſo the Blaſphemers?

Why, the Pope would be at it too, though he cannot *Kill* whom he *Excommunicates* for *Hereticks*, 'till he makes the *ſilly Bigotted* Magiſtrate, *Gregory* it for him:

And

And ſo, alſo moſt of the Popiſh Prelatical-tricks are meer Mimickry and Idle; as well as Apiſh Imitation of the Apoſtles.

And he is forc't to pretend to this Juggle and Cheat, becauſe his Ambition has Entitul'd him, *Peter*'s Succeſſor, and his pretty Cardinals and Biſhops, Apoſtolical men; give the Word backward, for theſe—Apoſtolical men; Apoſtolical men.

Thus the *Gypſies* imitated *Moſes* and *Aaron* with their Inchantments, *Exod.* 7. till *Aaron*'s Rod ſwallowed up their Rods; yet *Pharaoh*'s heart was hardned; and he and all his Conjurers look't upon all Religion as a humane Invention, till, by being abominably *Louſie*, and (like Atheiſtical *Herod*) *eaten up with Lice*, they confeſt, *Digitum Dei*, the Finger of God.

Nor do I think the Popiſh Conjurers will ever part with their dear, dear, precious, gainful, Money-Trade of the Keys, till ſome remarkable Judgment fall upon them for the Abominable and Atheiſtical abuſe.

Alas! the Keys ('tis plain) were no ſilver Keys, nor earthly, worldly mens Keys, and therefore when Chriſt gave them to *Peter*, he calls them, *Matt.* 16. 19. *The Keys of the kingdom of Heaven.*

So that an Excommunicate Perſon (*clave non errant*) if juſtly and duly Excommunicated (by Perſons *qualified*, as the Apoſtles were, with the Gift of the Holy-Ghoſt, called the Gift of *Diſcerning of Spirits*, without *which* we never read in Holy Scripture that any Man or Church took upon him or them to Excommunicate any body) (I ſay) ſuch an Excommunicate Perſon is by the Evangelical Precept to be as much ſhut out of Church, as if he had never entred in; or *as much as* (and no more than) *a Heathen-man or a Publican.*

But, that ever Chriſt or his Apoſtles, or the Primitive-Church, did ever intend by Excommunication to *lay claim to his Purſe*, or *deprive him* of his *Freedom*, *Liberty* or *Property*, Moneys or Lands (as the *Jeſuits* held, by aſſerting that, *Dominion is founded in Grace*, and is the *ground-work* of the *Pope's Tyranny* and *Uſurpation* over Princes and their Subjects) is no where found in Holy Writ, nor any ſuch *Appendix*, *Writ* or *Label* hanging at any *Excommunication*, that ever I heard of in the Goſpel, or Primitive Church.

Nor the leaſt hint in the Goſpel, that our bleſſed Saviour (who would *not ſuffer a Prelate* (no not St. *Peter*) amongſt his Diſciples) ſhould (under colour, and by vertue of *Excommunication*) grant them a Licence to *rend* and *tear*, *rant* and *domineer*, (as, nay *more than the Princes of the Gentiles*) over one another; much leſs by ſuch a *ſtratagem* to deprive *Nonconformiſts* (*Atheiſts*, or *Libertines*) of their *Lands* or *Goods*, *Freedom* or *Free-hold*; nor ever attempted any ſuch Invaſion of the Heathen Emperors Dominions, but quite contrary, *paid them Tribute*, taught ſubjection to them by *vertue of Religion*, not uſurpation upon their civil Rights *under colour of Religion*; and this no Man can deny, who does believe our Saviour when he ſaid—*My Kingdom is not of this world.*

And therefore he never meant, (when he *parted* with theſe *Keys* of the Kingdom of Heaven to his Church and Servants) that they ſhould *flouriſh them*, huff and vapor with them, fight and quarrel, threaten and revenge, or *vend their malice* with them, or (much leſs) *knock Mens brains out with theſe Keys*, or by the help of theſe Keys, *by more nimble conveyante*, get into their Purſes, or *pick their Pockets*; or, (which is worſe) *lock them up in a Jayle* by vertue of theſe Keys, and *deprive them of their Lands* and *Livings*, *Liberties* and *Properties*: No, no; it was *the Pope*, the Pope and *his Off-ſpring* that firſt *turn'd theſe Keys the wrong way*, (as I have ſaid) and contrary to the way of Chriſt; for which he (and all ſuch as he) meritoriouſly deſerves the name of *Antichriſt*, or *contrary to Chriſt.*

'Tis Pride, deviliſh Pride (call't what you will) that makes men *Lord it over God's Heritage*, and *enſlave their Bodies* and *Souls too*, together with inſatiable Avarice, in *greedy Dogs that can never have enough*, 'till they get the Devil and all.

This makes the Popes (both the *greater and the lesser*) by the abuse of Excommunication, or the *power of the Keys*, to cram their Coffers, to enrich their Nephews, and satisfie their Whores, when *decrepit old Age* cannot *arrogate* to their *Lust*; and therefore my *Litany* is,

From the Popes (*both the* greater and the lesser)
From Le Chese *the* French Confessor,
And from his Popish Successor,
Libera, Libera.

CHAP. IV.

AND I'le justifie it, it is but a Branch of Popery in any sort of people (that decry the Pope and all his Works) if they *do the very same things*: whilst poor men *change their Lords* (indeed) but not *the Lordliness* and *Usurpation*.

And that Incestuous Person that was Excommunicated and Delivered to Satan, 1 *Cor.* 5. 4. Wherefore was it? *To what end* and *purpose*?

The same Text tells us—*for the destruction of the flesh* (his lustful Flesh, or fleshly Lusts), not for the destruction of his Estate, Freedom or earthly Priviledges, but *that his spirit might be saved*: All the *design*, and all the *management*, and all the *consequences* were *spiritual*, purely *spiritual*.

Our Blessed Saviour (though it *was proffer'd* him, and *some would never* have refused the *Preferment*, that have not the mind of Christ) *would not be a Judg* in Civil matters, Counsellor nor Privy-Counsellor.

For *his* Kingdom was a *spiritual* Kingdom, *his* Rule a *spiritual* Rule in mens *Hearts* and *Spirits*, by his *Word* and *Spirit*; his *Weapons* were *not Carnal but Spiritual*, for the bringing *down of strong Holds*; not *Castles* and *Mannors*:

No, no, the Devil and the Pope, and such as follow the steps of Antichrist, set up and maintain, and *uphold this Anti-Kingdom* in opposition to the Kingdom of Christ; but the Pope was glad to uphold his tottering Kingdom with the *Inquisition*, *High-Commission*, *Racks* and *Gibbets*, *Fire* and *Faggot*, *Fines* and *Imprisonments*; or (which is all one) *deliver* them over *to the Magistate* to be Executioners for him.

We thought it a *fair deliverance* from this Popish thraldom, when we were delivered from the Inquisition, High-Commission, Racks and Gibbets, Fire and Faggot too (*of late*) by condemning the Writ *de Heretico Comburendo*.

I do not deny though but that the two last, *Fines*, (that is) unjust *Fees* and *Imprisonments*, are to *this* day, in *England*, the Consequences of Excommunication.

But they *are mistaken* that think these Consequences are held forth to us in the Gospel of Christ, or the practise of the Apostles or Primitive Church: No, no, *Fines* and *Imprisonments* attend Excommunication *upon another score*; namely, the Law of the Land, and therefore you hear me *say* nothing against it.

I know what I could say, if I were *in place where* (I might properly discuss the point) but I have learnt to obey, and to *mind* only *mine own business*.

CHAP. V.

I Have heard some Lawyers say, that all Laws of man, which are contrary to Gods Laws, are void, *ipso facto*, as soon as made; But what's that to this affair?

But there are *worse consequences* of an Excommunication amongst us, than Imprisonment, or the Fees, or rather Fines, severer consequences than what attends the Writ *de Excommunicato capiendo*; for (if I mistake not) an Excommunicate Person (and *signified* under the Bishops Seal to be such) shall *not sue at Law* for his Debts, Lands, nor Estate; *nor make a Will* to dispose of the same; or if he do, the Spiritual-Courts *will not prove it*; nay, some would have it, that they shall not *give* their *Suffrages* and *Votes* in the choice of Parliament-men:

nor be suffered *to Trade*, nor to *Buy or Sell*; nay, in Popish Times and Countries none may buy any thing of any *Excommunicate person*, in pain of being also *Excommunicate*, neither give nor sell them *meat nor drink*: For which cause it was, that *Jane Shore* was starv'd, and dyed in *Shoreditch*, no body *durst* relieve her, because *she was Excommunicated*: And most of the *Rebellions* in the Reign of *Henry* VIII. was, because the Pope by his *Bull of Excommunication*, dated *Decemb.* 7. *Anno Domini* 1538. had *deprived* the King of his Kingdom, and had *absolved* his Subjects *from* their *Obedience*: Rev. 13. 16, 17.

Hard is the *case* (both of *Kings* and *People*,) when they *lie at the mercy* of the Clergy, except they will be content to be *Gospel-Ministers* and *Servants* of Christ and his People, and *not Lords, to tyrannize and domineer over God's Heritage*; such *Pride*, so contrary to the Gospel, *will have a Fall*, nay, it *has had a Fall*, yet some Men will *never take warning*, nor *believe in God*, but trust to *broken Cisterns*, and their own *Subtleties*, which are *Foolishness* with God. 1 Pet. 5. 5. Isa. 26. 11.

I think, every Man that has Liberties or Properties *to lose*, (and the poorest Man in *England* has *Liberty* to lose, though he have no *Freehold*) I say, it is of *Concernment to all Men* to look about them, and have a care; God knows, whose *turn it may be next*: For my part, I had rather anger *the Great Turk*, than a *peevish proud Surrogate*, *Register* or *Sumner*.

And indeed my *private* Concerns was the first occasion (*to tell you true*) of making me look and pry into their nasty *privy* ways, *Extortions*, *Oppressions*, under which His Majesties Subjects, poor Widows and Orphans, *groan remediless* to this day, notwithstanding so many *Acts of Parliament* for their Relief.

Does not the Statute of 31 *Edw.* 3, 4. tell us, "*That the Ministers of Bishops*, "*and other Ordinaries of Holy-Church*; *take of the People* grievous and outra-"geous Fines (*where note by the way, that by outrageous Fines, is meant* (*by the* "*Statute*) *unjust Fees*) for the Probate of Testaments? *&c.*

And the Statute of 3 *Hen.* 5, 8. begins thus—

"*Whereas the Commons of the Realm* have oftentimes (*mark that*) in divers "Parliaments (*mark that*) complained of that, that divers Ordinaries do take "for the Probate of a Testament, &c. *against Right and Law*; &c. therefore, "that Statute reduc'd them to *Two shillings six-pence*, or *Five shillings at the* "*most*.

A likely matter, that *Spiritual Men* can be held bound by a Statute, that could *bind and loose* all the Commons and Nobles too at their pleasure.

A Statute Law bind them? No, no; no more than *Samson's Withs*, or *New Cords* could *hand-cuff the Gyant*; (that is) so long as (and *no longer* than) he list.

Therefore the Statute of 21 *Hen.* 8, 5. *complains* and *complains*, and tells how often these Ecclesiastical Men had baffled the Statute, enumerating and particularly naming the *two former Statutes* here now recited, and reduces them for the *Probate* and *Inventory*,

Sometimes to 6 *d.* sometimes to 2 *s.* 6 *d.* at most but 5 *s.* as I have more particularly given you a *Table of Fees*, in my *Vindication of the Naked Truth*—The *Second Part*: And all this, in pain of 10 *l.* one Moyety to the King, and the other to the Party grieved, together, *&c.*

Then you'll say, Why do they still take 20 *s.* 30 *s.* 40 *s.* and sometimes 50 *s.* for a *Probate*? sometimes much more?

I answer, *Because they are Impudent*, as their Predecessors are complain'd of, *Statute after Statute*, *Parliament after Parliament*, and to little purpose.

—*Go bind* Samson; but you had best have a care *you come not within his Clutches*: Go, and complain against them; *To whom?* you'll say, perhaps, write *Naked Truths* against them, that at length our *Superiors* may hear the *Complaints* of the *Widow* and the *Orphans* oppress grievously by their *Extortions in Probates*, &c.

Does not God Almighty say, concerning the crying Sins of *Sodom* and *Gomorrah*, Gen. 18. 20, 21. *Because the cry of* Sodom and Gomorrah *is great, and because*

twise their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will hear.

Well then, *publish* their known *Extortions*, (as the said Statutes already mentioned confesses) that the *Commons* did *grievously complain* of the *Extortions* and *Oppressions* of the *Spiritual Court*: And will not this way do? Write against them, and Print against their impudent sinning in defiance of the *Statutes*, the *Laws* and *Justice* of the Realm;

And *what then?* Will *that do?*

Yes, *that will do* one thing, namely, *undo* the Author; I'll assure you (*experto crede Roberto*) I am in a fair way to it; if Actions brought by *my great Bishop* in *Common-Law Courts*, and in *Ecclesiastical Courts*, and *Citation* upon *Citation*, in *Arches*, in *Delegates*; if all these, and *Power into the bargain*, will not *sink* one Poor Man, sure then there's *more than humane help*, and *more than a humane hand* in it.

But you may well say, *Godly Bishops should not be angry and touchy, nor enrag'd at, nor become an Enemy, an open Enemy against any Man, for telling the* Naked Truth, *of the Vileness and Extortions of their Ministers and Under-Officers, against the known Laws of the Land, but love and cherish such; and if they will be angry, they should vend their spleen against the said wickednesses of their Under-Officers; and correct and amend, and take shame to themselves, and shew signs of Repentance.*

But I am not bound to answer this Objection; only it brings to my mind, the temper and opinion the *King* and *Parliament* were of concerning the *Bishops*, and their *Visitations*, (some years after the *Pope's Supremacy* and *Prelacy* was cut down, in the beginning of the *Reformation*) in *H.* VIII's time, expressed by the coupling together of two words in 35 *H.* 8. 21. namely, *Visit or Vex*; as if they were *Synonyma's*, or the one explanatory of the other; *Visit or Vex?* good; The King and Parliament had a good opinion of the Bishops Visitations, in the *interim*, to count them vexatious, and to make provision for the King's Churches and Chappels to be freed and exempt from their Visitations; I shall never forget it—*Visit or Vex*; nay, I know it experimentally; a most admirable Couple, or Conjunctive Copulative—*Visit or Vex*; good, incomparable! well, since that wise King and Parliament put them together, let them go—*Visit or Vex.*

Yet let no Man mistake me, as the Vulgar Translation does the Text in St. Luke's Gospel, reading—*Evertit domum*, instead of—*Everrit domum*: (that is) *She overthrew the house*, (instead of) *She swept the house*: No, no, I love a Bishoprick too well, to wish its ruine; the worst I wish them, is to 'mend, not end them.

Again, You may well say, *That as Great as they are, they are not Too Great, Burly, and Overgrown for the Law, that has prov'd an Overmatch to the greatest Favourites and arbitrary Judges in* England *in all Ages, and has brought some of them to the Block.*

I doubt it not: why then you'll say, *Indict them*, and bring Informations in the *Crown-Office* against them: *Indict them?*—*Sh*—*them.*

There are so many *starting holes* in the Statute, and they are Cunning, and Rich, and do you not know that *Riches* can *make Friends?* I thought you had known it:

I have heard of some *Highway-men* and *Robbers* in other Kingdoms, that when they Rob a Man of a 1000 *l.* they'll be content to be taken and tryed for their Lives, if you give them but 600 *l.* more: why so? what *will the money do* them *good*, if they are hang'd? true;

But they know *a way worth two on't*; for, for 500 *l.* given to *Madam*—she can procure a *Reprieve.*

—But you'll say, What's all this to the purpose? or to the Men of *Doctors Commons?* or do you think you *tell us News?* or what's this to *Excommunication*, and *the power of the Keys?*

I answer, with a late learned Author, Why may not a Man be suffered to talk *Impertinently* now and then? 'Tis the *mode*, the very *Gazet-mode*, and the fashion of every *weekly Pamphlet.*

And

And yet (by your favour) though the Extortions and notorious Oppressions *in the Probate* of Wills, *&c.* be no news; since *Edward* III's Reign (a very, *very old Disease*, it's well if it be capable of Cure) yet treating here of the Power of the Keys and Excommunication, I cannot be impertinent if I shew you how *Vice corrects Sin.*

And as *my private* concern (as I said before) occasion'd my search into their Ways and Authority; so I doubt not but the Reader will be abundantly satisfied in reading the whole Libel and Articles against me, and my Answer; *Proximus ardet.* It may be your own case e're long, or your friends; and, (if it be,) by *my Answer* you'l know the better how to handle them.

For, *for all my whining* for the loss of my said *Guiney*, I assure you, I fear them not; (as I us'd to say) in my old *Motto* (like a Tortoise in his Shell) *Virtute mea me Involvo*; I am safe rowl'd up in mine own Innocence, and *in* the Integrity (I bless Almighty God) of mine *unblemish't Life* and *Conversation*; unblemish't (I say, that *would not* say it, nor *should not* say it, but on this occasion in mine own just defence, I say again, unblemish't) except by Lies, and Libels, and a pack of *Hireling-villains*, that, (for the sake of Money and a Fee,) be-slander me; but *Nubecula est & evanescit*; 'tis like a Vapor, or a morning Cloud, it vanishes, and must and shall; before I have done with them, they'l know me better.

I wish I could *impart my Fortitude* (*in suffering*, I mean,) to all that are oppressed, they shall find I am *Shot-free* and *Malice-proof*; and for my *Guiney* aforesaid, let it go at present, I'le fetch some of it again, with a vengeance to them: and have Arrested, or order'd to be Arrested the said Vice-Register *Nucourt* for it already.

I cannot endure to part with my Money, no, not upon the Road, but I must know *why and wherefore*; if they tell me a Lye, they must *shew me a reason* for't before we part, if I be not *Godfreydiz'd*, or *Arnoldiz'd*; the World's wicked enough.

But *my Answer* cannot be understood, except I give you first an account of the *Libel exhibited* against me in the *Arches*, *Thomas Doughty* Gent. the *Promoter*; but upon *second thoughts* it was deem'd meet to make *Henry* Bishop of *London Promoter*; but their Councels being confus'd, and the men Ruffled with my appearance in that Heathenish Language *Greek*, (which I spoke not in ostentation, but) because many of the *Canons* were made *originally* in *Greek*, and the Interpreters thereof, the *Doctors* of the *Canon Law*, had need blush as Red and Scarlet as their Gowns, of being ignorant of the Original they profess to interpret; besides, I did it to shew how well their Caps became them, whil'st I (forsooth) must stand bare before the Gallants; (a very comely sight, and a great deal of reason:) But so pudled they were some of them, that when I came first into Court, *Thomas Doughty* was the Informer and Promoter; but he not being thought *big enough*, or for what other reasons I cannot tell, (nor do I desire to be a *privy Councellor* amongst them,) but *Doughty* was scor'd out by the Bishop of *London*'s said Vice-Register the said *Nucourt*, and in his place, by Interline, was inserted *Henry* Bishop of *London* for the Promoter; but that also was *another blunder*, for in the last Article *Doughty* gets the honour of the place again, and is made Promoter again against me, in this *terrible Libel* following, *viz.*

CHAP. VI.

IN Dei Nomine Amen. Nos Robertus Wyseman Miles & Legum Doctor' Almæ Curiæ Cant' de Archubus London' Officialis Principalis Legitime constitutus, tibi Edmundo Hickeringill, Clerico Rectori Rectoriæ & Ecclesiæ Parochialis omnium Sanctorum in villa Colcestriæ Dioc. London' Cantq Provinc' Articulos Capitula sive Interria: meram animæ tuæ salutem, morumque & excessuum suorum reformationem & præsertim crimina & delicta tua infrascript' concernen' ex Officio nostro ad promotionem Reverendi in Christo Patris & Domini, Domini Henrici London' Episcopi objicimus & Articulamur prout sequitur, viz.

1. IMprimis, *Objicimus & Articulamur*, That in the Months of *March*, *April*, *May*, *June*, *July*, *August*, *September*, *October*, *November*, *December*, *January*, *February* and *March*, in the years of our Lord, 1674, 1675, 1676, 1677, 1678, 1679, 1680. and in the Months of *March*, *April* and *May*, 1681. You the said *Edmund Hickeringill* were, and still are, Rector of the Rectory and Parish-Church of *All-Saints* in *Colchester* aforesaid: And as and for the Rector of the said Rectory and Parish-Church aforesaid, you were during the time aforesaid, and still are, commonly accounted, reputed and taken, *Et Objicimus & Articulamur conjunctim & divisim & de qualibet.*

2. *Item*, We Article and Object, that you the said *Edmund Hickeringill*, to promote differences between *Samuel Bridge* Clerk, Rector of *Wivenhoe* in the County of *Essex* aforesaid, and his Parishioners, did, within the time aforesaid, endeavour to Animate and Incense the said Parishioners, or some of them, against their said Rector; and proffer'd, that if they would give or pay you twenty pounds, you would rout the said Mr *Bridge* from the said Living, or from amongst them, or to that effect. *Pot. tamen de qualibet alia summa.*

3. *Item*, We Article and Object, that you the said *Edmund Hickeringill*, do know, believe, or credibly have heard, that *Samuel Harris* Clerk, was, and is the lawful Vicar of the Vicaridg of *Fingringhoe* in the said County of *Essex*, and by vertue thereof, rightly instituted to the small Tythes belonging to the said Vicaridg; and that notwithstanding the Premises, you the said *Edmund Hickeringill*, have stirred up, and forewarned several of the Parishioners of the said Parish, not to pay their small Tythes to the said Vicar, on purpose to stir up contentious Suits between the said Vicar and the said Parishioners. And this was and is true, publick and notorious, and so much you the said *Edmund Hickeringill* have confessed and acknowledged to be true. *Et Objicimus & Articulamur ut supra.*

4. *Item*, We Article and Object, that you the said *Edmund Hickeringill*, do know, believe, or have credibly heard, that within the time aforesaid, the Tythes, Profits and Emoluments of, and belonging to the Parish-Churches of St. *Botolphs* and St. *Leonards* in *Colchester*, being both void of an Incumbent, are, by vertue of a Sequestration for each of the said Churches, rightly and duly committed and granted by the Right Reverend Father in God, *Henry* Lord Bishop of *London*, to the Custody of the said *Samuel Harris* Clerk, and that he is rightful and lawful Sequestrator of the same; and that by vertue of a Licence or Licences under the Seal of the said Bishop, the Cure of the Souls of the Parishioners and Inhabitants of the said respective Parishes, are rightly and duly committed and granted to the said *Samuel Harris*: And that notwithstanding the Premises, you the said *Edmund Hickeringill*, have forewarned several Parishioners of the said Parish, or one of them, not to pay any Tythes, Dues, or Duties, to the said Mr. *Harris*: And more particularly, by a Note under your Hand, bearing Date the sixth of *April*, 1681. Directed to the Parishioners and Inhabitants of the said Parish of St. *Botolphs*, have promised to save harmless

less and in the mean time all the Parishioners and Inhabitants of the said Parish in the payment of their Tythes, Offerings, Obventions and Oblations unto you, against all men living. And likewise by another Note under your Hand, bearing Date the 16th day of *March*, 1680. have promised, and engaged unto one *Robert Gibson* of St. *Leonards* in *Colchester* aforesaid, Baker, to defend him and save him harmless in the Possession of the Parsonage-House of St. *Leonards* aforesaid, upon condition he pay unto you the Quarterly Rent of twelve shillings and six pence so long as he holds the same, notwithstanding the said House belongs to the said Mr. *Harris*, by vertue of the said Sequestration. And that if he be ejected or troubled by Suits at Law, you will bear the charges of the said Suit; and will also bear the charges of erecting an Oven there, if he be forced out of the Possession thereof by due Course of Law before *Christmas* next, after the Date of the said Note, he paying you five Shillings at *Christmas* next, if he be in the Possession of the same Parsonage House, and do not relinquish the same, till forced thereunto by due Order of Law, or to that effect. *Et Objicimus & Articulamur ut supra.*

5. *Item, Objicimus & Articulamur*, that notwithstanding the said Mr. *Harris* is Licensed by the said Bishop to serve the said Cures of St. *Botolph* and St. *Leonards* aforesaid, yet you the said *Edmund Hickeringill*, in contempt of the Authority of the said Bishop your Ordinary, have threatned the Sextons of the said Parishes, or one of them, that you will ruin him or them, if he or they give notice to the said Mr. *Harris* of any business concerning the Ministerial Function to be done or performed, as Christning, Marrying, Burying, or the like, in the said Parishes, or either of them, and that you have several times, or at least once, disturbed the said Mr. *Harris* in doing and performing his Ministerial Function, in the said Parishes, or one of them, in one or more of the Holy Offices aforesaid, to the great scandal of our Ministerial Function, and of all good people, in and about *Colchester* aforesaid. And this was and is true, publick and notorious. *Et Objicimus & Articulamur ut supra.*

Item, Objicimus & Articulamur, that you the said *Edmund Hickeringill*, do know, or have heard, that by the Canons and Constitutions of the Church of *England*, in that behalf Published and Established, no Minister upon pain of suspension, *pro tricennium ipso facto*, shall Celebrate Matrimony between any Persons without a Faculty or Licence first in that behalf lawfully obtained, except the Banes of Matrimony have been first Published three several Sundays or Holydays in the time of Divine Service, in the Parish Churches and Chappels where the said Parties dwelt, according to the Book of Common-Prayer: And that every Minister who shall hereafter Celebrate Marriage betwixt any Persons, contrary to the said Constitutions, or any one of them, under colour of any peculiar Liberty or Privilege claimed to appertain to certain Churches and Chappels, shall be suspended, *per triennium*, by the Ordinary of the Place where the offence shall be committed, as by the said Canons and Constitutions Ecclesiastical it doth more plainly appear. *Et Objicimus & Articulamur ut supra.*

7. *Item, Objicimus & Articulamur*, that notwithstanding the Premises, you the said *Edmund Hickeringill*, in contempt of the said Canons and Constitutions, did in the Months of *March*, *April*, *May*, *June*, *July*, *August*, *September*, *October*, *November*, *December*, *January*, *February* and *March*, in the Years of our Lord, 1678, 1679, 1680. And likewise in the Months of *March*, *April* and *May*, 1681. And in all some or one of the said Years and Months, without any Licence or Faculties in that behalf first obtained, or Banes Published and Denounced, as is enjoyned by the said Canons and Constitutions, and by the Book of Common-Prayer, by Law established in the Church of *England*, Solemnize, or rather Prophane several Marriages between several persons, and more especially between *James Abel* of the Parish of St. *Leonards* in *Colchester* aforesaid, and *Anne Burnham* of the same Parish. And also between *John Shepheard* of the Parish of St. *Leonards* aforesaid, and *Damaris Gillings*, of the same Parish. And also between *Edward Hartley* of the Parish of St. *Botolphs* in *Colchester*, and *Mary Grooms* of the Parish of St. *Leonards* aforesaid. And also between *Daniel Steers* of the Parish

of

of St. *Mary Magdalen* in *Colchester* aforesaid, and *Ann Bloome* of the Parish of St. *Leonard* aforesaid. And also between *Richard Porter* of *Aldham* in the County of *Essex*, and *Everert* of the said Parish, Widdow. *Et Objicimus & Articulamur ut supra.*

3. Item, *Objicimus & Articulamur quod premissa fuerunt & sunt vera publica & notoria manifesta pariter & famosa ac de & super eisdem laboravit & in Presenti laborat publica vox & fama unde firma fide de jure in hac parte requisita petit pars ista proponens jus & justitiam sibi fieri & Ministrari cum effectu, nec non prefatum Edmundum Hickeringill pro tanto sua temeritatis excessu in delictis & criminibus suis predictis Canonice corrigi & puniri, & a dicta Sua Rectoria omniam Sanctorum in Villa Colcestria predicta per triennium juxta Canones & Constitutionis predict' suspendi ac pro sic suspenso denunciari & declarari doctumque Edmundum Hickeringill in expensis Legitimis ex parte & per partem Thome Doughty in hujusmodi causa fact' & faciendum eidemque se ad omnia & singula promissa probanda sed quatenus probaverit & in premissis catenus obtineat in petitis officium Domini Judicantis humiliter implorando.*

To which Libel (at my second appearance before them) in *Doctors-Commons* (of which this is the News) *November* 12. 1681. I gave in, over and above the Protestations to be seen in my first Printed News from *Doctors-Commons*, This following Answer.

CHAP. VII.

ALLEGATIONS humbly propounded in the Court (vulgarly) called the Arches, *held in* Doctors Commons, London, *in further Protestation, Plea and Answer to certain Articles in a Libel against Mr.* Edmund Hickeringill *Clerk, Defendant. Exhibited before Sir* Robert Wiseman (*there*) *upon a Citation, at the Promotion of* Thomas Doughty *Gent.* (alias) *at the Promotion of* Henry *Bishop of* London. *Novemb.* 21. 1681.

THIS Defendant saving to himself all Advantages and Benefit of Exceptions already made by Protestation against the Proceedings of this Court, by reason of the Statute 1 *Edw.* 6. 2. against *all Process Ecclesiastical*, wherein the *Name* and *Style*, and *Seal* of the King is not inserted, which (with the Penalties at the Peril of the Transgressors thereof) *is now in force* (as this Defendant is informed by *his Council learned* in the Law) notwithstanding some Opinion given to the contrary, *during the Awe* and Terror of the *High-Commission-Court*, now (*blessed be God*) abolished.

Saving also the benefit of *such other* Statutes and Reasons by this Defendant *formerly* alledged in the said Protestation; All which being saved to this Defendant, he *further Protesteth* and saith,

First, That *under Favor* of this Court, and with submission to better Judgments, this Defendant humbly conceives, that there is a Statute made in 16 *Car.* 1. 11. whereby not only that branch of 1 *Eliz.* 1. is repealed; *But also*, It is *further Enacted by the said Statute, That no Archbishop, Bishop, Archdeacon, Commissary, Official,* &c. *shall inflict any Pain, Penalty,* &c. *for any Misdemeanors, or Contempt,* &c. *in pain of One hundred pounds, and Costs and Damages to the Party grieved.* Statute print.

Upon which it is acknowledged by 13 *Car.* 2. 12. that *doubt did arise*, whether by 17 *Car.* 1. (and yet there *never was any Statute made in that* 17 *Year*) All Ecclesiastical Jurisdiction was not thereby suspended (*which doubts*, whether *well-grounded*, this Defendant does *not take upon him* to determine, but *rather thinks* that Ecclesiastical Jurisdiction, as *to purely Spirituals*, and *purely Spiritual Weapons*, is not thereby taken away, nor should the *Weapons of their Warfare be Carnal, but Spiritual.*)

But this Defendant humbly conceives, That the said Statute comes *fully home to this his present Case*, (in the said Articles) and is *without doubt*.

The

The last Article of the said Libel threatning this Defendant with *no small Pain* and Penalty, but *no less* than that of being *suspended for Three Years from his Rectory of* All-Saints *in* Colchester, in that County of *Essex*: And *also to pay* money for Costs.

Both which are great *Pains* and *Penalties*, though *not so bad* as corporal Punishment, yet they are Punishments (not Spiritual, but) *Temporal Pains* and Penalties.

All which that Statute takes (*right and good reason*) from their Jurisdiction *Ecclesiastical* or *Spiritual*, as well as *Corporal punishments*:

As ill becoming *Church-men*, that never learn'd this of their Saviour.

Nor, (*as this Defendant is informed* by his Councel learned in the Law) is this Statute of 16 *Car.* 1. 11. repealed; nor whether any reason it should be repealed, this Defendant thinks it not proper for him to determine, but humbly thinks that it is impossible that the repealing the 17 *Car.* 1. should repeal 16 *Car.* 1. But doubts not but it is available to him to defend him from the *force* of the said Article, and *to keep his* said *Rectory*, Tythes and Profits, from the *reach* of this *Spiritual Court*.

Besides, The said Article threatning to *suspend* this Defendant *from his Rectory* for Three Years, (and the said Rectory being this Defendants *Freehold*) the validity of this Defendants *Title* thereunto, ought not to be tried in *any Ecclesiastical Court*, but in the *Courts of our Lord the King*, as in the Statute of *Provisors*, 16 *Rich.* 2. 5.

For the *Plenarty* of a Benefice, or whether a Benefice be full, shall not be tried in the *Ecclesiastical Court*, or *Court Christian*, (says the Lord *Cook*) but in the *Kings Courts*, as in the other Statute of *Provisors*, 25 *Edw.* 3. & 9 *Edw.* 1. 2. & 18 *Edw.* 3. 5. 16 *Car.* 1. 11.

And in cause of disturbance (*as this is*) concerning the *Right of Tythes* pertaining to a Rectory, when it is *deraigned*, then shall the *Plea* pass in *Court Christian*, as far forth as (*and no further at their peril then*) it is deraigned in the *Kings Courts*, as in the said 9 *Edw.* 1. 2. & 18 *Edw.* 3. 5. 28 *Edw.* 3. 3.

A *Jury*, not an *Official*, or *Commissary*, *Bishop*, nor *Archdeacon*, shall determine Mens *Freeholds*; such are all Rectories and Vicaridges.

Secondly, In the said *Process* or Citation, (the ground or *leading Process* to the after-proceedings against this Defendant in the said Court) the said Defendant is cited to answer certain Articles at the *Promotion* of *Thomas Doughty* Gent.

But such Articles at the said *Doughty's Promotion* are not deliver'd to this Defendant, nor were exhibited against him at his *first appearance* upon the said Citation, as is provided by 2 *Hen.* 5. 3. nor such Libel or Declaration *answerable to the Process* charged upon this Defendant to this day; and therefore he ought, by the said Statute, to be dismist *with Costs*.

But instead thereof, another Libel was deliver'd to this Defendant, wherein *Henry* Bishop of *London* is *Promoter*, (*Richard Nucourt* the Proctor, in presence of this Defendant, *blotted out* (for the Ink was not dry when the Libel was deliver'd) *Thomas Doughty* the aforesaid Promoter, and in *his Room* very sawcily (and no doubt without the said Bishops privity, being absent) inserted *Henry* Bishop of *London* as Promoter; nor will the said Bishop have very much cause to *thank him for the Place* or *Preferment*, (it being much *below the* Grandeur of a Reverend Bishop to be an *Informer* or *Promoter*.)

But the *Half-crafty* Proctor, the said *Nucourt*, was got into a *Dilemma*, and knew not how well to extricate himself:

For when this Defendant urg'd the Statute of 23 *H.* 8. 9. against Sir *Robert Wiseman*, with the Penalty of 10 *l.* besides Costs and Damages, for citing this Defendant out of the Diocess of *London*, where he Inhabits; to salve the business, it was thought fit rather *to let Doughty's* said Promotion *fall* (but then Costs should have been given this Defendant, but it was denyed and refused against the Rules of their own Courts and Methods, (as if they had the Law in their own hands.)

And *to salve* the Statute of 23 *H.* 8, 9. and the *Peralties* there, *Henry* Bishop,

of *London* was Inserted *Promoter*, though this Defendant was never *Cited to answer his* Suit and Promotion.

Nay, it looks like a *Wheedle*, or a *Trepan*, to drill a Man into a Court by Process in a *feigned Suit*, and then *clap an Action* on his Back at another Man's Suit, and without his Privity too: but any methods to carry on the *Cause*, *The Cause*.

Besides, according to the *usual Methods* of this Court, no Man is obliged to *accept a Libel* except the Promoter become bound in sufficient Penalty (not only with *responsable* and *sufficient Sureties*, but such as are *capable* of being *Arrested*) in case of *Non-suit* (or *failure of proof*,) to pay to the Defendant his Costs and Damages.

But no such thing is done for this Defendant (*new Lords, new Laws.*) This Defendant is like to thrive amongst you in the *Interim*.

CHAP. VIII.

NEvertheless this Defendant, to *vindicate himself*, and the integrity of his *unblemish't* (he hopes he may say, without offence, in this his *just* and *forc'd defence*) Life and Conversation; and to manifest that the said Protestations, Answers and Pleas are not *dilatory*, and on purpose to *decline a particular* Answer, or *evade* the discussing of the *merits of the Cause* and *Crimes* alledged against him in the said Articles; he this Defendant, (saving to himself the benefit of his former Allegations, Pleas and Protestations) further (*Particularly*) answereth and saith,

1. That the first Article in the said Libel (as *being* only *in course*) is *true*, and all the *other false*, further than is hereafter declared.

2. That the 2, 3, 4, and 5th Articles are Instances and Accusations against this Defendant as a common-mover, exciter and maintainer of Suits and Quarrels, which is *Barretry*, (an offence against the *Statute Law* and *Common-Law* of this Realm) and *therefore* ought *not* to be Tryed in any *Ecclesiastical-Court*, as forbidden in the Statute of *Provisors*, 16 R. 2. 5. *In derogation of the Courts* of our Lord the King (*mark* how the *Spiritual-Courts* and the *Kings-Courts* are *oppos'd*,) implying necessarily, that the King and Parliament *did not* then *look upon the Spiritual* Courts to be the *Kings* Courts, but the *High-Priests* Courts; nor do they (*to this day*) hold them in the *King's Name and Style*, and all their Acts under His *Seal*; what Policy is it at this time of day to be Independents, (I mean) Noun-Substantives, and stand by our selves?

The said Statute too, 16 *R.* 2. 5. is in pain of a *Præmunire*, and has a mighty *fetch* and *reach*, (even *over the water*, as well as on this side) for the Statute says---The Court of *Rome*, or *elsewhere*.

3. The said Defendant, Mr. *Hickeringill*, had an Information brought against him for *Barretry* in the *Crown-Office*, and at a Tryal at *Chelmnesford Assizes*, (*March* 3. 1680.) for the County of *Essex* thereupon) amongst 24 *Heads* of the *charge* of Barretry exhibited against him (*then and there*) tried, the 23d *Head* was the substance of the said 2d, 3d, 4th and 5th *Articles* (in the Libel aforesaid mentioned) and this Defendant (though pleading his own Cause) was *acquitted with honour* of this malicious Charge, the Right Worshipful Knights and Gentlemen of that Special Jury *not stirring* from the Bar, nor *the least proof* of the Charge made out against him *in any one* Particular; nor *any proof* but of the *Folly* as well as *Malice* of the *Informers*, *Conspirators*, and *Promoters* then and there.

And must he now again *for the same matters* be tried again by the *Ecclesiastical Men*, after *acquittal* in the *Courts of our Lord the King*, and by Prosecutors that were then *Accessories* (*at least*) to the said causeless and malicious Prosecution; and *in defiance too* of the said Statute of *Provisors*?

CHAP. IX.

4. THE *Title* of not only *a fourth part*, (which is *ground* enough for a *Prohibition*) but *all the small Tythes* of St. *Botolph's* Parish (as in *Article* 4.) is in question and controversie.

For

For the said Promoter, *Henry* Bishop of *London*, pretends Right to dispose of the said Tythes by Sequestration, nay, has dispos'd of the said Tythes, (but shall *the Defendant suffer it*) to one *Harris*, whereas the Defendant has enjoyed the Tythes 19 or 20 years, and yet enjoys them, (as Rector of the Rectory of *All-Saints* in *Colchester* in the said County of *Essex*, in *Right of* (and belonging to) *his said Rectory*, as *his Predecessors*, the Rectors of *All-Saints* aforesaid, have done quietly, and (*till now*) without disturbance, *ever since* the dissolution of Monasteries, and (amongst others) the *Priory* of St. *Botolphs* in *Colchester* aforesaid, *granted, sold* or *given* by King *Henry* VIII. to *Thomas* Lord *Audley*, then Lord Chancellor of *England*; and from him, and his Brother and Heir *Thomas Audley* Esq; together with his Executors (joining together) granted unto *Robert Plumton* Clerk, *Rector* of the Rectory of *All-Saints* aforesaid, and to his *Successors* for ever (whose *present lawful Successor* (and for above 19 years *has been* and *now*) *is this Defendant*) by Deed, a true Copy whereof follows in these words, *verbatim*.

TO *all Christian People* to whom this present Writing shall come, *Edward North* and *Thomas Pope* Knights, *Edmund Martin* Esq; and *Thomas Gimblet* Gentleman, Executors of the Testament or last Will of *Thomas Audley* whilst he lived Knight of the Noble Order of the Garter, Lord *Audley* of *Walding*, and Lord Chancellor of *England*, and *Thomas Audley* Esq; Brother to the said Lord *Audley*, do send Greeting. Whereas the said Lord *Audley* in his Life-time, for and in consideration of certain Covenants, Grants and Agreements made between him and the *Parishioners* of the Parish-Church of *All-Saints* in the Town of *Colchester* in the County of *Essex*, did give, grant, bargain, sell and confirm unto the *Rector of the said Parish-Church, and to his Successors for ever*, *All the Tythes* as well of Hay, Wood, and Corn, as *of any other kind or sort whatsoever* to him belonging in the Town of *Colchester* aforesaid, by reason of the Dissolution or Resignation of his House or *Priory* of St. *Botolphs* in the said Town of *Colchester*: *Know ye therefore*, That we the aforenamed *Edward North*, *Thomas Pope*, *Edmund Martin*, *Thomas Gimblet*, and *Thomas Audley* Esq; for the more sure and perfect accomplishment, performance and execution of the said Covenants, Grants, and Agreements, *as also* in Consideration and for the Sum of Forty Pounds of *Sterling money* by *Richard Ausfield* and *William Hulton* now Church-wardens of the aforesaid Church of *All-Saints*, to the aforenamed Lord *Thomas Audley* in his *Life-time*, *paid* in full Purchase and Bargain of the aforesaid Tythes to him the aforenamed Rector, and to his Successors for ever: Have given, granted, sold and by this present Writing confirmed unto *Robert Plumton* Clerk, *Rector* of the Parish-Church of *All-Saints* in the Town of *Colchester* aforesaid, and unto *his Successors for ever*, *all the aforesaid Tythes* in the Town of *Colchester*, *or elsewhere*: To have, enjoy, hold, and take all and singular the aforesaid Tythes to the said *Robert Plumton*, *and to his Successors*, Rector of the Parish-Church of *All-Saints* in *Colchester* aforesaid, *for the time being*, for ever. And I the said *Thomas Audley* Esq; and my Heirs, All and singular the Premises above specified, against me the said *Thomas Audley* Esq; and my Heirs, to the said *Robert Plumton*, and *his Successors* aforesaid, shall and will *warrant*, and for ever defend by these Presents. In witness whereof, we the said *Edward North*, *Thomas Pope*, *Edmund Martin*, and *Thomas Gimblet*, and *Thomas Audley* Esq; to this our present Writing have set our Seals; Dated *May* 14, in the 36 year of the Reign of the most excellent and *invincible Prince*, and *our Lord*, *Hen.* VIII. by the Grace of God King of *England*, *France* and *Ireland*, Defender of the Faith, and on Earth the Supreme Head of the Church of *England*, *France* and *Ireland*.

EDWARD NORTH, *THOMAS GIMBLET*,
THOMAS POPE, *THOMAS AUDLEY*.
EDWARD MARTIN,

And is it not Great, first to invade a man's Rights and Freeholds, and then Article against him as a Barretor, *for defending himself*: and then, Oh! most incomparable Subtlety and Policy! And if a *Plenary* (for three years only) shall be an *Estoppel to the King*, (as in some Cases, 18 *Edw.* 2. 5.) much more a *Plenary* for 19 or 20 *years*, as in this Case; not to be stifled nor tryed, whether by *Right* obtained, or by *Intrusion*, (though this Defendant enjoys them by lawful Presentation from the King, and Institution and Induction thereon, but however) this Spiritual Court extravagantly inquires after it? The *Tythes of many Parishes* and *Rectories* belonging *more to the Courts of our Lord the King*; and a Tryal by Juries, as proved by the Statutes (before mentioned) beyond all contradiction, of few of any thing but a *Freehold*, for being Temporal, that would look in *all things* (by *book* and by *crook*) into the Jurisdiction of their Courts, (as you know who does it *in divine and spiritualis*.

Fifthly, As for the Rectory of St. *Leonards* in *Colchester* aforesaid, *a poor benefice* little, (*God knows*) and is worth 7 *l. per Annum*, nor, that *able to repair* the Dilapidations of the Parsonage-house in ten years, nay, it had been demolished to the ground *long ere this*, but for care taken for the same by *Robert Beacon* Gent. *who was*, and *still is* Sequestrator of the Profits of the said Rectory, constituted and approved under the Seal of the said *Henry* Bishop of *London*, bearing date *April* 17, 1676, and in the first year of his Translation, and confirmed by the said Bishop in all and every of his Visitations, and *the Fees paid* for the same, and the same still *in force, and unrevoked*. He (the) said Sequestrator, though the Benefice of the said *Leonards* is so small as aforesaid, yet the said Mr. *Beacon* provided to support the House, (which is large) and keep it up in tolerable Repair, and provided the learned and honest Gentleman Mr. *Bridge* of *Alesford* in *Essex*, to preach there once a month, and sometimes this Defendant, (though not above once in a year sometimes.) But the said Living being so poor and scandalous, and the Parish so lamentably abounding with Poor, above any other Parish in *Colchester*, this Defendant constantly paid to the relief of the Poor 2 *s. per mensem*; and also at *every* Sermon that Mr. *Bridge* aforesaid, or this Defendant did preach there, this Defendant also caused to be distributed *Four and twenty Penny-loaves* amongst the poorest sort, but after, since the said Bishop has given the interruption, the Poor has had less Food for their Souls, (for the Church-doors have long been shut against the said Mr. *Bridge*, and this Defendant, *wonderful care of the Cure of Souls*) whereby also the Poor has been deprived of relief *for their Bodies also*; *That's all the good* that is or ever likely to be by this peevish Reputation.

The Profits of the Rectory	97 00 00	*per Annum.*
Out of which		
The Kings Tenths, Pension, Bishops Visitation, Synodals and Procurations, about	02 00 00	
To the Poor, assessed, and freely given	02 10 00	
For preaching 13 Sermons, to Mr. *Bridge per Annum*, at 5 *s. per Serm.*	03 05 00	

But the Profits, the said Mr. *Beacon* does yet receive, as the Bishop hitherto may by the Authority of the said Bishop unrevok'd to this day, and not worth the contending for: For no man can get a Penny by it, and *seldom comes a better*; but (no matter *how soon*) *the same is revoked*, that the great advantage the poor People gets by *this bustle and change* may be seen: But it *seems* the Bishop should provide *always for them*, and make a buffle, only to *do harm*; and if he do provide better, then the said Promoter and Bishop must part with money (probably) out of his own Pocket thereunto, which this Defendant fears will not be done.

Sixthly, The Vicaridge of *Fingringhoe* is void by the Statute, 26 *H.* 8. 3. by reason the said *Samuel Harris* Clerk, (in the third Article mentioned) (being Instituted and Inducted in or about the month of *December* last past, yet) has not paid the King's Tenths to the value (with Charges thereupon in the Exchequer) of 30 or 40 *l.* now due, and refused to be paid, (or neglected by the said Bishop to be demanded of him personally) or if demanded lawfully, then the said Vicaridge is void, and ought to be so declared, and the Right of Patronage or Advowson being in this Defendant, together with the great Tythes and Impropriation of *Fingringhoe* aforesaid, the Custody of the Profits of the said Vicaridge does belong (during the Vacancy) to this Defendant the Patron, (as this Defendant humbly conceives by force of the Statutes 25 *Edw.* 3. and 35 *Edw.* 1. 1.) But if disputable be this Defendants Title to the same, yet neither this Court, nor any Ecclesiastical Court can hold Plea thereof nor of any matter whereof the King's Courts have Right of Jurisdiction, 2 *Edw.* 6. 13. nor can determine the Titles and Rights of Freehold (as 25 *Edw.* 3. 4. 28 *Edw.* 3. 3. 17 (alias) 16 *Car.* 1. 11.) aforesaid.

Besides, the said *Harris never* was *Resident* so much as one night in the said Parish of *Fingringhoe*, since his first Induction to the said Vicaridge thereof, but preach'd three or four times to the Parishioners, *got half a years Tythes*, and never came in the said Parish (*not once*) since *June* last, but *hired out himself* (a Curate in *London*) under Dr. *Grove* to this day; so that the Defendants said Parish (of which he is Patron) is miserably abus'd, the Cure deserted, the Flock neglected, the Fleece only expected, and neither His Majesties Tenths paid, nor the Vicaridge disburthen'd thereof; for the payment of which Tenths to His Majesty, this Defendant desires this Court, to sequester the Profits, and better provide for the Cure, both which the Bishop of *London*, the said Promoter, neglects to do; so that great harm, but no good, is done by this Interruption, and *Fingringhoe* has also cause to say, *Seldom comes a better.*

Nor is it any great additional Honour to the *Pastoral Staff*, (that pretends a *whole Diocess* to be *its Flock*, Cure and Charge, even of *All* the *Souls* therein, (a pretty great burden and *weight* for a *single shoulder*) that not satisfied to be *well paid* for *sitting still*, must be doing and medling, though it had much better *do nothing*, than *do mischief* and harm.

'Tis well the Archbishop is the *Bishop of Bishops*; and as much superior and *elevated above the common* or ordinary Bishop, as a Bishop above the little Presbyters.

And 'tis proper, in this Case, to let the Archbishop know (that he may take notice and *correct*) *the neglect* of the said Promoter, the said Bishop of *London*, in *neglecting to collect* His Majesties Arrearages of the Tenths (aforesaid) due from the said *Harris*, the said *little Vicar of* Fingringhoe; and his *sin of omission*, in neglecting *personally to demand* the said great Arrearages (of Tenths) of the said *Harris*, when he has (as he has frequently) met with him; or, upon refusal, and non-payment, to have declared the said Vicaridge, *ipso facto*, void of the said Incumbent, *as if he was dead*, as is enjoined by and in the said Statute 23 *H.* 8.

That so the Patron might present a *better man*, and the neglect of His Majesties said Revenue be no longer *connived and wink'd at*; nor the *Cure of Souls in* Fingringhoe aforesaid be so neglected and *abandoned*, and much *worse provided* for by the said Bishop the *Promoter*, in this Case, than ever.

Whil'st there is none to Administer the Holy Sacraments there, nor to Baptize or Catechize their Children, Bury the Dead, Read Divine Service, nay, nor so much as a Sermon read by the said Curate *Harris*, or *rather Reader*, (for he can do nothing else but read) whil'st the honest Parishioners have cause to bewail these Contrivances, and bemoan the fruits of (this) Discord, that whil'st the said Promoter intended to *strike* this Defendant, he *must his blow, and but* none but the harmless Parishioners, who (good men) *pay for all*, and *All for nothing*.

For though the said *Harris* has *let out himself to work* (a kind of *Journey-work*) under the said Dr. *Grove*, yet he has not quite so forgot his Parishioners, but that he has most *magisterially commanded* them to send him money for half a years Tythes, or else he has *threatned* them that *he will*---Ay, *that he will*---

'Tis meet, that this Court of Arches, or Archbishop, (if it can do any thing) that it should *correct* the faults of *Bishops*: *We must even turn the Tables*----

Nor will any Body pity those busie Medlers and *Master-workmen*, that cannot be content *to oversee* the Labourers *hard at work*, and well wrought and employed, but they must be *placing* and *displacing* Stones in the Building, and set them a *tumbling* and rowling, 'till they *fall upon their own Pates*----

Nay,---no matter; *Harm watch, Harm catch.*

So that the 2, 3, 4 and 5th Articles are already answer'd by Statute Law, and so shall all the rest, besides what has been already pleaded and professed, together with another Law, (that has no Law) *Necessity*: Therefore

CHAP. X.

7thly, AS to the 6, 7, and 8 Articles, or last Articles, they urge a Transgression, (*in solemnizing, or rather prophaning Matrimony*) (*well-worded, and cunningly*) but if the *Register* and Sir *Thomas Exton* had had eight shillings for every Marriage, as they have had for many years together above 40 *l.* of this Defendant upon that Score, and at that Rate; then *bonas noches*, and *not a word of* (*prophaning*) Matrimony *without Banes or Licence*, contrary to the *Canons and Constitutions* of the Church of *England*.

Alas! *Poor Church of England!* Thou must be made a Skreen, a Pretence, and a Colour for Mens Avarice: *Oh Hypocrisie!*

To which this Defendant answereth particularly, and saith,

First, That this Charge against him is in it self *null and void in Law*, Reason, Equity and Conscience, *for the uncertainty*, in not naming *what particular Canons* and Constitutions of the Church of *England* are thereby transgrest, since the

Canons

Canons and Constitutions of the Church of *England* (that go under that Name, Colour and Title) are *contrary to one another* in many Particulars, too long here to recite.

But in this particular Case of solemnizing Matrimony without Banes or Licence, the Canons or Constitutions that go under the name of Queen *Elizabeth*, and King *James*, in Print, are *vastly different* one from the other; Queen *Elizabeth*'s Canons and Injunctions ordaining for such Offence a Suspension (*ab officio onely*, and so particularly expresst) onely *for the space of six months*.

But those under the names of King *James*, ordain *for the like Offence* a Suspension *for three* (*long*) *years*; a long time for a painful and laborious Minister to *live with his mouth stopt*, and upon such an occasion too, that not one word is said to it, *nor any body aggrieved*, if the said Registers and Commissaries *go but snips* in the (pretended) Licence, and *have a feeling in the hand*.

Which makes it more than probable, that those said Canons and Constitutions of the Church of *England* are *not truly Printed*; nor is any man bound to take notice of them, except they be *Recorded* in a *Court of Record*, and a true Copy be produced in such Court, (and particularly *in this Court* upon this Suit, and this occasion) and the *Truth thereof sworn* upon Oath of good and *credible Witnesses*, which this Defendant does hereby require in this Case and Suit, according to the Rules and Methods of Law and Justice, Reason and Equity.

Besides, the said (*pretended*) Canon of King *James*, ordaining Suspension in general, ought by the Rules of the Civil Law, Reason and Common Law, be taken in the mildest sense:

For there being two kind of Suspensions, namely, 1. *Ab Officio*. 2. *A Beneficio*. The first *only damages the Flock and Parish*: The second *also starves the poor Priest and all his Family*; oh Cruelty! for a *Peccadillo*, when no man is damnified thereby, but *a greedy Register and Commissary*, (they that buy must sell) and if their mouths be but stopt with *Guinees*, the Minister's shall never be stop't: the Fault's alledged against this Defendant for solemnizing, or rather prophaning Matrimony without Banes---being only in the years 1680 and 1681. when he took but about 5 s. for the same, (the People being the gainers thereby;) but when this Defendant married ten times more in the years 1674, 1675, 1676, 1677, 1678, and 1679. and made the People pay for a pretended Licence and Marriage, about 12 s. or 13 s. of which, each the said Registers and Commissary had 8 s. apiece: Then, (oh no!) Then; *not a word to be said*, nor any Promoters heard of against him.

But *after the writing the Naked Truth*, that tells them roundly of their crying Extortions and Oppressions of the King's Subjects, in illegal (Fees, or rather) Exactions, in *Probates of Wills*, Letters of *Administrations*, *Ordinations*, *Institutions*, *Inductions*, *Visitations*, *Synodals*, *Procurations*, *Excommunications*, and *Absolutions*; (in answer whereof neither they, nor one *Fullwood* their *Doughty-Champion*, has so much as one word to say in their Defence) Then nothing will serve but *Ruine* and *Desolation*, in Plots and Contrivances against the Author for *Barretry*, and No body knows what. And now too, *have at his Rectory*, and the Profits thereof, (which he holds by the Law of the Land, and *will hold*, in spight of their teeth and malice.)

For if such solemnizing Matrimony were prov'd upon him in a lawful Court and Judicature, and *against lawful Canons and Constitutions* found upon Record, and in a *Court of Record*, (but this Court (*if it be a Court*) is *no Court of Record*) and a true Copy thereof here produced and testified:

And *also if it be prov'd* that such *Canons and Constitutions* (*so contrary to one another*) are (*or which of them are*) now in force in these days, that the 1 *Eliz.* 1. (by which they had energie, life and power) is defeated; and also by the said 16 *Car.* 1. 11. and 13 *Car.* 2. 12.

Yet, *even then* the malice of this Defendants Adversaries *cannot reach his Rectory and the Profits* thereof (as *Thomas Doughty* threatens in the eighth and last Article:) for, not only the Injunctions of Queen *Elizabeth* ordains Suspension (only) *ab officio*, but that Suspension (*in general terms*) in the pretend-

ed Canon of King *James*, ought to be construed (the same with that of Queen *Elizabeth*, namely) *Suspension* (*only ab officio*, or *silencing*, or *stopping* the mouth; *a mighty Privilege:*) *not Suspension, a beneficio*, because of the said Maxim of the Civil-Law, Common-Law, Mercy, Reason, Equity and Conscience---namely, *Pœna* (*generaliter expressa*) *semper debent intelligi in mitiori sensu*; punishments (only) *in general terms expresst*, ought always to be taken in the *mildest* sense.

Oh! but the said Promoter *Thomas Doughty* in this last Article *cannot afford so much clemency*; (it is a pity therefore he should ever be called *vestra clementia*, or *his Grace*) mercy is (an Herb) rarely found in the Fields of an *Informer* or *Promoter*---*Solomon* tells us---The *mercies* of *the wicked are cruelty*.

However, *whatever* may be prov'd against him in this mighty case, he doubts not but to *keep his* Free-holds, Lands and Tenements, *both spiritual and temporal*, which (blessed be God) *are worth the gaping for*; and let them gape, they may gape *long enough* before they *stop their mouths* with them; 'tis to be hoped, their mouths will be *stopt with mould* (first) *in the grave*, before they ruin a Man and his House; a Man and his Family; a Man and his dear Wife and seven lusty Children; (*God bless them* and keep them *out of harms-way*, secure under the Protection of the Law, against all Conspirators, against this Defendant, or them, and against all Man-Catchers, *little and great: we live in jolly times*, God keep us.)

Nothing of this was put in the Defendants Answer, but is added *de Novo*.

Which brings to mind, the *Caveats* entred by Sir *Mathew Hale*, (that *incomparable Lord Chief-Justice*) *against* and *for* himself, necessary to be continually had in remembrance, by all *Judges* Temporal and Spiritual, and proper enough it is here to Insert one half, or nine of them.

1. That I never engage my self in *the beginning* of any Cause, but reserve my self *unprejudiced* till the whole be heard.

2. That I be not *too rigid* in matters purely *conscientious*, where all the harm is diversity of Judgment.

3. That I be not *byassed* with compassion to the *Poor*, or favour to the *Rich*, in point of Justice.

4. That *Popular*, or *Court-Applause*, or *Distaste*, have no Influence into any thing I do in point of distribution of Justice.

5. Not to be solicitous what *men will say* or *think*, so long as I keep my self exactly according to the Rules of Justice.

6. If in Criminals it be *a wrasting cast*, (mark that) to *incline to Mercy and Acquittal*.

7. In Criminals that consist *merely in words*, when no more harm ensues, *moderation is no Injustice*.

8. To abhor *all private solicitations*, of what kind soever, and by whomsoever, in matters Depending.

9. To charge my Servants, 1. Not to *Interpose* in any business whatsoever. 2. Not to take more than their *known Fees*. 3. Not to give *any undue Precedents* to Causes. 4. Not to recommend *Counsel*.

Ay, Ay, there was (I had almost said) a *None-such*, seldom comes a better; nay, nay, *seldom such another*.

Again, to our *present matter* in hand, and *the Article* aforesaid, of transgressing the Canons and Constitutions of the Church of *England*.

The Article does not say what Canons, whether Canons *made before* the Reformation, *or since*; whether Canons *made when the Pope* was Head of the Church of *England*, or Canons made *since the Kings* of *England* were declared, by Acts of Parliament, the Heads, or *Head of the Church* of *England*.

So that, this Defendant cannot possibly know how *particularly to answer* the same, or know whether to *confess*, *traverse* or *deny*; so that this Defendant therefore requires that it may be explain'd and particulariz'd, by the Promoter, or Promoters, *what Canons* and *Constitutions* they *mean* or *would be at*, and where such Canons and Constitutions of the Church of *England are to be found*, and in *what Court* of *Record*, that this Defendant may give a more positive and particular Answer thereunto; for *dolus latet in universalibus*.

Secondly,

Secondly, Beſides what is already ſaid at large, as to the Uncertainty, (which is *enough to quaſh* the ſaid Articles at leaſt for the preſent, if it were needful.)

This Defendant *further anſwereth*, and ſaith, That he humbly *denies the force*, ſtrength and vertue *of all Canons* and Conſtitutions (vulgarly called) of the *Church of England*, that are *not Confirmed* by King and Parliament, *the onely Legiſlators* and Law-makers in this Realm of *England*;

Which, if any deny to be true, 'tis like he may have an anſwer in Parliament, if thought fit.

But if it be true, and that no Canons and Conſtitutions of the Church of *England are* allowed or *confirmed* to be obligatory Laws to an Engliſhman, as in 13 *Car.* 2. 12. & 16 *Car.* 1. 11. then there's *an end of the Story*, and this *Traverſe* is *further needleſs*.

But if this Court denies, That the King and Parliament are *the onely Legiſlators*, then this Defendant deſires they would ſo declare and expreſs themſelves; that ſo this Defendant, and all others, may know the *limits* of their obedience:

For this Defendant *hereby proteſts*, That if he *ever ſhall*, or *ever did* tranſgreſs the *known Laws* of *England*, or the *dark and diſputable* Laws of *England*, it was through *error of his judgment, and not of his will*; and therefore he deſires this Court to inform and *inlighten him*, and *ſet him to rights*; if he err; or, *if they can do it*.

For *it is not ſafe* to ſay of that Act of Parliament, 13 *Car.* 2. 12. of *not* allowing or *confirming the Canons of* —40, commonly called the *Lambeth Canons*, and *all other* Canons and Conſtitutions *not confirmed* by Act of Parliament, *&c.* that they ſignifie nothing, and are inſerted *idlely*, and for *no end* and purpoſe;

Which thoſe ſeem to aſſert and imply, that ſay, thoſe words *of not confirming the Canons, or not allowing* are *not diſallowing*, nor any remarque or neglecting Character *thereby* ſet upon them,

For the Canons had been left *in ſtatu quo prius*, (as all other things were not mentioned in the ſaid Act) *although not one word* concerning them had been therein mentioned.

In all Grammatical Conſtruction (*then*) the *Not-confirming the* Lambeth-*Canons*, or Canons of 40, *&c. That Not-allowing*, is a diſallowing (*as plain* as the Times (perhaps) would *then bear*) And *all thoſe words in the ſaid Act* ſignifie the *diſtaſte* and *neglect* the King and Parliament had of *all Canons not confirmed* by Act of Parliament, and then all thoſe words concerning the ſame *ſignifie ſomething*, and *not, nothing*.

Eſpecially, *leaving things as they were in the year* 1639. when the High-Commiſſion Court was up; and 1 *Eliz.* 1. in force, which is abſolutely *repeal'd* by the ſame Statute; And if any man thought that *ſome had got* (by that 13 *Car.* 2. 12.) *an Act for their Turn*, as was endeavor'd, they were vilely miſtaken, or out-witted; at leaſt, it was all that would (*even then*) be done for them; which latter is moſt probable, becauſe of that *fatal miſtake* in repealing 17 *Car.* 1. And there never was ſuch an Act in the world, nor any made in that year, that this Defendant can find; ſo laſting were the deep and bloody Prints of the High Commiſſion (*even yet*) in Parliament-mens heads.

And this, many took notice of long ago, if they had thought it meet and opportune to take notice of it; it might have been amended, *and may yet* by an Act of Parliament, otherwiſe, it is *to be feared, that the miſtake is fatal*; And the 16 *Car.* 1. 11. be in force, and *not poſſible to be repealed* by the repeal of the 17 *Car.* 1. Then *good-night, Nicholas*, and *there's an end of the Story*; and a Commiſſary, Official or Regiſter's place, is *not worth the buying*; no, *nor that*, of a poor *Proctor of this Court of Arches*, which uſe to coſt *about* 40 l. though the ſame man be a Proctor in any other Spiritual-Court; yet he *cannot practice* in this Court, without laying down the Caſh, (I mean) *down with their Duſt*, Gold Duſt, or *Guinees, Money, more Money*.

Which (perhaps) is the reaſon, why the Proctors *are ſuffered* to take *ten groats* for a *Fee*, that uſed to be (by the ſtyle of this Court) but and

proportinably, *all other Fees* abominably enhanc't; *wherever the fault lies*, they *that buy muſt ſell*, or elſe, they have a bad bargain.

The Fees of an Excommunication and Abſolution uſed to be but but now they are (this Defendant *knows, to his coſt*, and by woful experience, a *Guiney*) but note by the way, the ſaid Biſhops Vice-Regiſter, *Nucourt*, is Arreſted in an *Indebitatus-aſſumpſit*, and will alſo have an Indictment, or Information, brought againſt him for the *Extortion*, at the *Suit of this Defendant*, who is vilely loth to be *chous't* of his Money, and *by a pitiful Proctor* and *Vice-Regiſter* too.

This alſo is added, *de novo*.

So that, by this time, this Defendant *is come a great way* towards the final Anſwer of theſe Articles (in this Spiritual-Court) if there were 1000 more of them: eſpecially in a Court that will *neither ſhow*, (*nor pretend to ſit* by a) Commiſſion from the *King*.

In whom alone, is always inhærent *all Executive-power*, both Eccleſiaſtical and Temporal.

But our gracious Sovereign, (*not only in his laſt* Declaration, *but always*) has declared, That he will *rule us according to His Oath and the Fundamental Laws*, made by *the only Legiſlative-power*, the King and Parliament.

And the Kings of *England always have been of right*, and always *were* (except *during the Pope's Supremacy*) *equally Heads, or Head* of the *Church*, as well as of the *State*; (*if they be two* things.)

And *has right to make Laws for the regulating the Church* or *State-Eccleſiaſtical*, and *as much as*, for Regulating the *State-Temporal*.

And *far be it from the modeſty of this Defendant to pry into the Cover'd Ark*, and ſearch *into the Prerogative* of His gracious Majeſty, (the *Kingdoms glory* as well as *ſupport*, both for his *Mercy* and *Juſtice*, our *dear and dread* Sovereign, and *only Head* of the Church and State) *which Prerogative* His Majeſty, and his *Father of bleſſed Memory*, our *late Martyr'd* Soveraign, have explain'd to conſiſt (*not only well*, but) *beſt* with *their Peoples Liberties* and *Properties*; making a ſweet Harmony, and enriching both King and People; as Queen *Elizabeth* found, that never had an Exchequer *ſooner emptied than filled*, though *her Wars*, and Enemies *were Great* and *Powerful*: She ſometimes *forgave* and *remitted* what was given her by her Subjects in Parliament, but *never made a Speech* or *Motion for Money*, that prov'd *ſucceſsleſs*.

Of which, this Defendant had (*not now* and *here*) taken notice of, *further* than to ſhow (in this his Defence) in reference to the *Church*, and *the pretended Canons* and *Conſtitutions* of the ſame, that the ſaid *Queen* never made any Canons, (neither did King *James* make any *Canons* or *Conſtitutions* for the Church or its Regulation) *until her Majeſty*, and conſequently his Majeſty King *James* had (by 1 *Eliz.* 1. and in that Statute) *given* unto her, and them, her Heirs and Succeſſors, *Power* to Amend, Reform, *&c.*

And, *no more then needed at that time*, when the Clergy in Convocation acknowledged (and *ſurely they knew their own ſtrength*, as well and *much better* than any *can* do *at this diſtance*) and confeſt in the Statute, 1 *Mar.* 2. that they *had no Eccleſiaſtical Juriſdiction*, and therefore not Queen *Mary*, but ſhe in Parliament, by 1 *Mar.* 2. reſtor'd it; (namely the old Popiſh Eccleſiaſtical Juriſdiction) until 1 *Eliz.* 1. Repeal'd it, and in its room gave Power to the Queen *to ſet up another*; which, 16 *Car.* 1. 11. and 13 *Car.* 2. 12. *pull'd down* and *Repeal'd*.

Nay, 'tis evident in *Cawdrey's-Caſe*, (in *Cookes Reports*,) that *the Jury* were forc't to find the ſaid *High-Commiſſion ſpecially* (and ſo muſt other Juries do (as well) if *ever the right* of the Spiritual-Courts in Sequeſtrations, Suſpenſions, Deprivations, in medling with mens *Carnal Goods* and *Free-holds*, comes to be tryed in the King-Courts by a Jury (if they can at this time a day) find ſuch a High-Commiſſion, which will be a difficult thing to perſuade a Jury unto,) except ſuch Suſpenſion, or Sequeſtration, or Deprivation be ſupported by that which can only ſupport them, *viz.* a *Statute*.

But they ſhould not need to have found the ſaid High-Commiſſion *ſpecially*, if Eccleſiaſtical-Courts then had (or conſequently have) an ordinary Juriſdiction

ction without ſpecial Commiſſion from the King, *only and equally* the Head of the *Church and State.*

But no Temporal-Courts (or Judges) do or dare Act implicitely, but by ſpecial Patents, (or Commiſſions under Seal: (for as for *Hundred-Courts*, they belong to Proprietors; but all derived *originally* by Patents from the Crown, as *Sheriff-Courts* and *Corporation-Courts.*)

And beſides, from theſe Inferior Courts, or *Common-Law-Courts*, as are the *Hundred-Courts*, they ſit in *the Hundred by Preſcription*; where the Biſhops alſo uſed to ſit and keep their Courts together, and at the ſame time and place; which if they do not now ſo, they cannot plead to hold Courts by Preſcription, except they (as does (to this day) the *Hundred-Courts* and *County-Courts*) keep up, and keep to their Preſcriptions, as to place and time, Canons and Laws.

Therefore away with all idle thoughts of making the Spiritual-Courts, Ordinary, or Common-Law-Courts; this Court it ſelf, (the Supreme of all the Spiritual-Courts) cannot preſcribe for ſitting here in *Doctors-Commons* beyond the memory of man, for it us'd to be kept in the *Arches* of *Bow-Church*, whence it had its name, (but now moſt improperly,) except it ſit by ſpecial Commiſſion from his Majeſty, and be ſo ſtyled in the Commiſſion.

And if the Arch-Biſhop have ſuch Patent from the King to keep Courts of *Judicature-Eccleſiaſtical*, as have the Judges in *Weſtminſter-Hall* for keeping *Courts-Temporal*, this Defendant deſires this Court then *ſo to Declare it*, that he may the better know how to demean himſelf with all humility and ſubmiſſion thereunto.

But this Defendant has taken the Oath of Supremacy, and dare not own any other Head of the Church, or Eccleſiaſtical Judicature, but what is derived from Him, *in whom alone* is inherent *all the Executive power in Church and State*;

And *from Him imparted* and derived to the Judges under Him.

Nay, when His Majeſty has derived ſuch power to His Judges, yet they *cannot make a Deputy*, if they be ſick, *nor an Official or Surrogate.*

Indeed ſometimes a Serjeant at Law is ſurrogated, (in the room of one of the 12 Judges, ſick, dead, or otherwiſe avocated) and goes the Circuit; but this muſt be done by *Special Commiſſion*, and his Name ſpecially inſerted and mentioned therein, *no Judge can make ſuch a Surrogate* or Deputy;

Beſides, it is but onely *pro eo vice*, for that turn only.

And though an Archbiſhop (with his Archbiſhoprick) and Biſhop (with his Biſhoprick) (if conſtituted according to Law) have all Priviledges alſo annexed anciently, and of right belonging thereunto by Preſcription, or otherwiſe: yet *a Right by Preſcription* and Cuſtom, or Common Law, *is loſt*, when the *Cuſtom ſurceaſes*, and other *new Cuſtoms innovated*; for Cuſtoms ought to be certain, uninterrupted and continual, both as to time, place, *&c.*

Thus a *Court-leet* may be loſt and forfeited for want of Uſe, according to the ancient Uſage; and, perhaps, this is (alſo) part of the Caſe.

Thirdly, To ſolemnize Matrimony *without Banes* firſt publiſhed three ſeveral Sundays or Holy-days in time of Divine Service, in the Pariſh or Pariſhes where the Parties inhabit, is an Offence *againſt Statute-Law* onely, namely, the *Rubrick* before the Order of Matrimony in the *Common-Prayer Book*, every Sentence whereof is *Statute-Law* in the Act of *Uniformity*,

Which *if true*, then this Court is *no competent Interpreter nor Judge* of Statute Law, nor of the *nature* of the offences againſt the ſame, nor of the *quality* and *degree* of the *puniſhment* of ſuch offences.

And though all Engliſhmen are bound to obey the ſame to a Tittle, yet ſcarce any Engliſhman, Biſhop, Prieſt or Lay-man; but does offend and tranſgreſs the ſame *little or much*, and are *all Nonconformiſts*, and accordingly *are all liable* to be *Indicted*, and have Preſentments made againſt them for *Nonconformity*, according to the ſaid *Statute* of Uniformity, and as Sinners and Tranſgreſſors of the ſame.

Yet *ſome of the Rules* (in the Rubrick) and the Tranſgreſſions thereof, were thought ſo ſmall and ſuch little *Peccadillo's*, that the Legiſlators or Law-makers did not think fit to annex (and aſſert) any *Puniſhment* to and for the ſame;

As for Example:

It is enjoined in the Rubrick to read the Communion Service at the *Communion Table*, yet not One of a Thouſand obeys, except in *Cathedrals*, &c. (and there alſo the Act of *Uniformity* is as much, or more tranſgreſs'd, than in any Countrey-Church in *England*, (that this Defendant knows of) as ſhall be proved infallibly by and by.

But if all Miniſters obey the Act of *Uniformity* aforeſaid, in reading the Communion Service at the Communion Table in the Chancel, *in many* Churches, *if not in all* Churches, not one of an hundred could poſſibly at that diſtance, and in the *hollow* and obſcured *Chancel*, hear the ſame, or be more edified, than if (*in Latine*) was read the ſaid Communion Service or *Maſs*; (*for ſo is* our Engliſh Communion Service ſaid to be commonly known and called (the Maſs) in the Common-Prayer Book; put out by the Reformers, (who in compoſing and tranſlating the ſaid Engliſh Common-Prayer Book) are (by the Act of Parliament in 2 *Edw.* 6. Reign made for the common Uſe and general Practice thereof throughout the Realm) ſaid to be *inſpired* thereunto by the *Holy Ghoſt*.

But (here is the unſuitableneſs betwixt our Times, and thoſe Times) they (like the Primitive Chriſtians, *Acts* 2.) took the bleſſed Sacrament (in Cathedrals) *every day*; and in all Countrey-Churches, *on every Sunday and Holy-day, Wedneſdays and Fridays*, (on which days onely the Communion Service was to be read) nor was it wholly read, but when the Holy Sacrament was adminiſtred, (which was uſually every Sunday and Holyday, in Country Churches and in Cathedrals every day) and then read after the Letany; and when the Letany was read, then (and not till then) the Prieſt put on the Surplice, or *Albe* and *Cope*.

And though no man is enjoined by that Act of Uniformity and Common-Prayer Book, to receive the bleſſed Sacrament above once a year, yet the *Houſholds* in the Pariſh (the Rubrick ſays) were ſo order'd, that one at leaſt (*as his turn came*) always communicated with the Prieſt, *one or other*, every Sunday or Holy-day, at the Altar, where the Prieſt ſtood, whil'ſt he read the Communion Service in the Chancel, and might well enough be heard by the Communicants, who all were in the Chancel.

This is to ſhew, there is not the ſame reaſon now adays (when the Holy Communion is ſo ſeldom celebrated, no, not in Cathedrals) as it was wont, when the Rubrick (of King *Edw.* 6.) enjoined the Communion Service to be read at the Altar; for ſo is the Communion Table there ſtiled, in that Book, ſaid by Statute Law, to be compoſed, tranſlated or made by the Inſpiration of the Holy Ghoſt, as aforeſaid.

Again, To give another Example of the conſtant and wilful tranſgreſſion of the Act of Uniformity, by the *Biſhops and Clergy eſpecially*:

Namely, In the Rubrick before the order of Morning Prayer, we find theſe words--namely--*And here is to be noted, That ſuch Ornaments of the Church and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe*, (mark that) *as were in this Church of* England *by Authority of Parliament, in the ſecond year of the Reign of King* Edward VI.

Now the great Queſtion will be, *What Ornaments they were that were in uſe in the Reign of King* Edward *the ſixth?*

A queſtion that (I hope) few Countrey or City Clergy-men of *ordinary Rank*, know how to anſwer; for it is to be hoped that they ſin through ignorance, and not through ſtubbornneſs, and contempt of the Act of *Uniformity*; and are rather ignorant *Nonconformiſts*, than wilful *Nonconformiſts*, in uſing other Rites and Ceremonies, and other Ornaments, at all times of their Miniſtration, than what were in uſe in the time of the 2d of *Edward* the ſixth, enjoined by Act of Parliament. For in the Rubrick in the Communion Service made in the ſaid 2d of *Edward* the ſixth, after the Title, (which is in theſe very words) *--The Supper of the Lord, and the Holy Communion, commonly called the* MASSE.

We have this Commandment, namely, "Upon the day, and at the time "appointed for the miniſtration of the Holy Communion, the Prieſt that ſhall "execute the Holy Miniſtery, ſhall put upon him the Veſture appointed for

"that

that Miniſtration, that is to ſay, *A white Albe plain*, with a Veſtment or *Cope*: And where there be many Prieſts or Deacons, there ſo many ſhall be ready to help the Prieſt in the Miniſtration, as ſhall be requiſite; And ſhall have upon them likewiſe the Veſtures appointed for their Miniſtry, that is to ſay, *Albes with Tunicles*.

And (to make the matter plainer) in the Act for the Uniformity of Common-Prayer and Service in the Church, and Adminiſtration of the Sacraments, 1 *Eliz.*

It is enacted, That every manner of Parſon, Vicar, or other whatſoever Miniſter that ought or ſhould ſing or ſay Common-Prayer, mentioned in the ſaid Book, or miniſter the Sacraments, &c. ſhall miniſter the ſame in ſuch order and form (mark that) as they be mentioned and ſet forth in the ſaid Book.

Or ſhall wilfully or obſtinately ſtanding in the ſame (which I hope they will not hereafter venture to do) uſe any other (mark that) Rite, Ceremony, Order, Form or Celebrating the Lord's Supper, openly or privily, or Mattins, Evenſong, Adminiſtration of the Sacraments, or other open Prayers, than is mentioned and ſet forth in the ſaid Book.

The *Penalties* for the firſt Offence, The profit (of the Benefice, Benefices, and all the *Spiritual Benefits* and Promotions, the Offender hath (for *one Year* next after conviction) is thereby forfeited and gone; together with *ſix Months Impriſonment* without Bail or Mainpriſe.

For the ſecond Offence, Deprivation *ipſo facto* of all the Spiritual Promotions; and *one whole Years* Impriſonment; and that it ſhall be lawful for all Patrons and Donors, *&c.* to *preſent* or *collate* to the ſame, as if the Offenders were *really dead*.

And for the third Offence, Deprivation (as aforeſaid) and Impriſonment during Life.

And if the Offender be not *benefic'd* or promoted, for the firſt Offence, *Impriſonment* for one year without Bayl.

And for the ſecond Offence, *Impriſonment during Life*.

So 14 *Car.* II, there is an Act of Uniformity, that (to the ſame effect) enjoyns *no other Rite, Ceremony*, Form or Order of Common-Prayer, Ornaments, *&c.*

This is mentioned to humble the rigid Conformiſt, that he do not *plume himſelf and be exalted above meaſure over other Nonconformiſts*, without any Mercy or Compaſſion to human Nature, human Frailty, human Error and human Kind; leſt he himſelf by the next Grand Jury be preſented, and found guilty of *uſing other Rites* and Ceremonies, than what are enjoyned in the Act of Uniformity and Common-Prayer-Book of King *Edward* VI, or this Common-Prayer-Book;

And conſequently, *get a Priſon* on his back, *the ſame Priſon* whereinto he has ſo often endeavoured to put *other Nonconformiſts*; and for the ſame Sin too of Nonconformity, and Tranſgreſſion of the *ſame Act* of Uniformity, that he has ſo extoll'd and cry'd up.

For to *bow towards the Altar*, to bow at the Holy *Name of Jeſus*; to force the Inferiour Clergy, except in Cathedrals, to *wear the Surplice*, or to wear the Hood, during the Miniſtration of Baptiſm, Burial, Morning-Prayer, Letany, or Evenſong, are other Rites and Ceremonies, and other Ornaments, than were (forced on) the Clergy to uſe in 2 *Edw. 6th*, as aforeſaid.

Indeed, upon the day and at the time (*and only at the time*) of Miniſtration of the Lord's Supper, the Prieſt was enjoyned to put on the *Albe*, or *Surplice and Cope*.

But *not till the Letany was read*, and juſt before he began to read the Common-Service, and adminiſter the Communion at the Altar; for, ſo ſays the Rubrick, in the ſaid Communion-Service in the Common-Prayer-Book of 2 *Edw. 6th*, (juſt after the Prayer for fair Weather) in theſe Words;

And tho there be none to communicate with the Prieſt, yet theſe days (*namely*, Wedneſdays *and* Fridays, *afore-named in the ſaid Rubrick*) *after the Letany ended, the Prieſt ſhall put upon him a plain* Albe *or* Surplice, *with a* Cope, *and ſay all things at the Altar, appointed to be ſaid at the Celebration of the Lord's Supper, until after the Offertory*.

So that *all are Nonconformiſts*, and liable to Indictments, and loſs of their Liberty, as well as loſs of their Livings, that pray before or after Sermon, *in other Form or Order*, than is ſet down in the Common-Prayer-Book.

And

And all that force the Country or City Miniſters (except in Cathedrals) to wear the Surplice during Mattens, or Morning-Prayer, Litany, Baptiſm, Burial, Even-ſong, or Evening-Prayer.

And all that bow towards the Altar, and *ſet great Candles* thereon; *and all* that bow at the Name of *Jeſus*. *And all* that wear, or force Men to wear Hoods at any time (*except Sermon-time*) whether Scarlet, Black, Lamb-skin, or Taffety, according to their degree, except in Cathedrals, they may if they pleaſe; only it is ſeemly ſo to do in *Sermon-time*; but for that, it ought to be left to every Man's Liberty: For *ſo ſays the Rubrick* of the ſecond Common-Prayer Book, which I confeſs ſeems ſtrangely worded, in theſe very Words:

'In the ſaying or ſinging of Mattens and Even-ſong, Baptizing, and Burying, 'the Miniſters in Pariſh-Churches and Chappels annexed to the ſame, *ſhall* (*I ſuppoſe 'it ſhould have been printed—may*) uſe a Surplice; and in all Cathedral-Churches, 'and Colledges, the Arch-Deacons, Deans, Provoſts, Maſters, Prebendaries, and 'Fellows, being Graduates, *may* (*here it is* may, *not* ſhall) uſe in the Quire, 'beſides their Surplices, ſuch Hoods, as pertaineth to their ſeveral degrees, which 'they have taken in any Univerſity within this Realm. But in all other places '(*mark that*) every Miniſter ſhall be *at Liberty* to uſe any Surplice, *or no*.

'It is alſo *ſeemly* that Graduates when they do preach (*mark that*) ſhould uſe 'ſuch Hoods as pertaineth to their ſeveral Degrees. So that to wear the *Surplice or no*, is left to *every Man's Liberty*, (even in Cathedrals) eſpecially, *in all other places*.

Hoods according to the degree (not in time of Divine-Service, as in many Cities and Country-places, worn, not for want of Ignorance, but) only may be worn in preaching the Sermon, (upon the Knowledg of a Man's Degree and Quality, may recommend the Sermon poſſibly, and poſſibly not) the Hood is *commended*, not *commanded* to be worn, but the reaſon ceaſes in reading Divine-Service, and Adminiſtring Sacraments, or reading of Homilies (which are the *works of the Law*, not *our own works*) and are not (not need to be) recommended by the Dignity of the Reader, or Adminiſtrator; and therefore *Hoods* (worn at any time, except Sermon-time) and Surplices forc'd upon Mens backs in reading Mattens, Even-Song, Baptizings, or Burials, whether they will or no, and not leaving Men at Liberty, is [enjoining] other Rites and Ceremonies than what the Law enjoyns, as wel as *bowing at the Name of Jeſus*, and *bowing towards the Altar*; a place, which ſome Men never paſs by, but they *bow*; *they ought to loſe their Spiritual Promotions* for ſuch Superſtition; and *good reaſon*, for it is either *Folly*, or (worſe) *Popiſh Superſtition*. For, if he that bows (ſtill) as he goes by (or approaches) the Altar, does not fancy that there is *ſomewhat extraordinary there* (that exacts and requires this extraordinary Reverence) *above other places*, then he is a *fooliſh Coxcomb*, to *beck* and *bow* only to that place (above all other) for *no reaſon*, or for *nothing*. But if he doth believe *there is ſomething* plac'd there, that *requires this Reverence* (as the *Papiſts* aſſert) who can excuſe him from the belief of that Popiſh Doctrine of *Tranſubſtantiation*? Alſo all are *Nonconformiſts* that adminiſter the Sacrament *without Copes on*, and this makes all the Miniſters in *England Nonconformiſts*: for no body wears Copes, and moſt wear Surplices, tho this Defendant has not worn one (except at Communion-times) for ſeveral Years by-paſt: And a *Cope* he would wear at ſuch time only of celebrating the Lord's Supper, but he cannot get one, *& neceſſitas vincit Legem*.

And in this Inſtance he hath been the more copious, to ſhow how little thoſe *Boanarges* or Sons *of Thunder* do obſerve, how they *thunder out their own* Sentence and Condemnation; *Out of thine own mouth will I judg thee, thou wicked Servant!*

When nothing but Hell and Damnation, Goals and Excommunications, Fines and Confiſcations, Suſpenſions and Deprivations, will ſerve their turns, for every little Breach of any Clauſe in the Rubrick, and where no harm enſues, nor loſs, (but *gain to the People*) when they are perhaps married *without Banes or Licence*.

And for Men to ſay, that bowing at the Name of the *Holy Jeſus*, our bleſſed Redeemer, is *an harmleſs Ceremony*, aggravates the Offence.

It is the Popiſh Excuſe for all their multiplied Ceremonies, ſo many that their Religion is little elſe; or ſo miſerably covered therewith, that Men can ſee little elſe.

To

To bow at the Name of *God*, or *Jehovah*, the greateſt of all Names, is *harmleſs*; but it would be *endleſs* to do it; and there is no Scripture to vouch theſe Bowings at the Name of *JESUS*, or GOD, &c. as is (hitherto unanſwerably) proved in the laſt page, ſave two, of the *Naked Truth*, the ſecond Part.

To wear two or ten Surplices (eſpecially in cold weather) together with an Hood about the Neck, are harmleſs, and the Hood keeps the Neck warm in Winter, but is *too hot* in all conſcience in Summer-time: but if it were not too hot, nor yet too heavy; yet ſtill they are *other Rites and Ceremonies* than are enjoined in the Act for Uniformity; and therefore *puniſhable and unlawful*.

And what can or dare theſe Rigid Conformiſts anſwer in their own defence, except cry *Peccavi*, and confeſs their Ignorance?

Let us pray for them in our bleſſed Saviour's words, *Father, forgive them, they know not what they do!* For certainly the Law *does not forgive them*, but is clear againſt them; What can they ſay for themſelves *why Judgment ſhould not be given againſt them*, according to their celebrated Act of Uniformity?

And to ſay, the Canons enjoin ſome of theſe Ceremonies, much aggravates the Offence; *to play old Canons againſt the King and Parliament's new Acts and Statutes*, this is petulant and unpardonable; (I had almoſt ſaid) They had more need petition for an *Act of Indempnity* to pardon *all Non-Conformiſts*, and to get for themſelves Remiſſion in the Crowd.

CHAP. XI.

AGain; The ſaid *Rubrick* ſays, *None ſhall ſolemnize Matrimony without Banes.* But who obſerves it? *who obeys it?*

Do not *Commiſſaries*, *Officials*, *Archdeacons*, *Regiſters*, *Vice-Regiſters*, and all that Tribe grant Licences and Faculties, with a *non-obſtante* to the Statute and Rubrick? But with what Forehead, and by what Authority?

If the Arch-Biſhop of *Canterbury* or *York* ſhould grant ſuch Licences, or Indulgence, to diſpence with the Statute, *a little more* might be ſaid for it, if but a little. But for *theſe Fellows* to ſell Indulgences and Diſpenſations to the Statute, where's the Modeſty, or rather the Impudence? The very ſame *Rubrick* is in the Common-Prayer-Book of 2 *Edw.* 6. For the ſaid Statute gives *no Privilege*, no Exception, no Diſpenſation *to any Man* to ſolemnize Matrimony without Banes, ſolemnly publiſhed three ſeveral Sundays or Holy-days, in time of Divine Service, where *there are Churches, and Divine Service ſaid* in ſuch Pariſhes where the Parties inhabit; otherwiſe, they cannot be married without breach of the ſaid Act, or Rubrick; (except perhaps in that impediment) becauſe *Neceſſitas vincit Legem.*

And truly Matrimony (tho *not a Sacrament*) yet is ſo ſerious a thing, ſo laſting when the Knot is once tied by a Prieſt, *ever laſting during Life*, that the Law could not ſafely have been made otherwiſe than by commanding ſuch a ſolemn *previous Publication in open Church*, in the Pariſhes where the Parties inhabit, three ſeveral Sundays, or Holy-days.

And then there could be *no ſtolen-Weddings*, nor Infants trepann'd into Marriage without the conſent of their Parents and Governors. A *Caution* that even in the times of the late Uſurpation was taken care for, when the Juſtices of Peace did the Jobb.

And for Regiſters and Surrogates, &c. to take upon them to take Bond of 100 *l.* is ſo ſmall a Penalty, and the Bond ſo unwarrantable in Law, that it ſignifies juſt nothing; but to give a Man an Oath, in the caſe, is altogether illegal, and puniſhable. However it is *contrary to Law* in the ſaid Rubrick: But what *ſhall be the Penalty?* The Judges (*alone*) ſhall determine, according to the *evil Circumſtances* and evil Conſquences thereof.

So that if this Defendant be guilty of ſolemnizing Matrimony *without Banes* firſt publiſhed, *&c.* he hopes he may paſs *Scot-free in the Throng*, and amongſt the crowd of *ſo many and great Nonconformiſts.*

But in this caſe, this Defendant has *more to ſay* in his Vindication, *than all of them* put together *are able* to ſay; namely,

In the next place, That this Defendant did never marry any *without Conſent of*

Parents, or Governours, nor ever any within the prohibited degrees of *Affinity*, or *Conſanguinity*, *nor any* who had a *Suit depending thereon*, or any the like Impediment, Inconvenience, evil Circumſtance, or evil Conſequence.

And moreover, To anſwer more particularly to the ſaid Articles, that charge this Defendant for ſolemnizing Matrimony (as in the 7*th* Article) betwixt *James Abel* and *Anne Burnham*, *John Shepherd* and *Damaris Gillings*, all of the Pariſh of St. *Leonard* in *Colcheſter*; and alſo *Ed. Hartley*, of the Pariſh of St. *Bottolphs* aforeſaid; and *Mary Groom* of St. *Leonard's* aforeſaid; and alſo *D. Steeres* of the Pariſh of St. *Mary Magdalen* in *Colcheſter* aforeſaid; and *An. Bloom* of St. *Leonards* aforeſaid; and alſo *R. Potter* of *Aldham* in the County of *Eſſex*, and —*Everet* of the ſame. To which this Defendant particularly anſwereth, and ſaith, That all the aforeſaid five Couples are *poor People*, that either live in Pariſhes where there is *no Church*, (but what is demoliſhed) as are the Churches of St. *Bottolph's*, and St. *Mary Magdalen* aforeſaid, and no *Cure* at all ſerv'd there, ſince the Siege of *Colcheſter*, or *elſe no conſtant Cure ſerved* for the ſpace of a *month and more* together, as at the time when the ſaid *Potter* of *Aldham*, and *Abel*, and the reſt of St. *Leonard's* were married, and conſequently no Banes could *be publiſhed* in time of Divine Service, where there is no Divine Service: nor any Profits belonging to the Church of St. *Bottolph's*, or St. *Mary Magdalen* aforeſaid, that ever he heard of, (if the Churches were ſtanding) and ſo *little* to the Church of St. *Leonard's* as aforeſaid, that they have had no Miniſter ſometimes for *two or three Years together*, nor did any body regard it or take care of it, for two or three Years together, till Mr. *Sewell* aforeſaid, took ſome care of it; and if he deſert the ſame, they'll be juſt ſerved as formerly, *Canis in Preſepi*.

So that the ſaid People (who told this Defendant they had not the gift of Continency) and therefore (Marriage being the *only* lawful remedy) they were loth to come together and lye together *unmarried*, and *Money* they had none to ſpare for a Licence, and (if they had) this Defendant had equally tranſgreſs'd the Statute, if he had marryed them (with any pretended Licence) except the Banes had been three times publiſhed, three ſeveral Sundays, or Holy-Days, in time of Divine-Service, which was impoſſible, *& neceſſitas vincit Legem*, as aforeſaid.

And this Court had had this Anſwer *ſooner*, but that this Defendant could not in ſafety or without *Affronts* approach your Courts, having been there *but twice*, and both times by your Clerks, *Vaſſals* and Rabble, without any *regard or Reverence* to his Quality, or the Dignity of his Function, *aſſaulted*, affronted and threatned.

And had he not accidentally, and (*by good Providence*) had a great number of Subſtantial Citizens (thither brought perhaps through Curioſity, (eſpecially the *firſt time*) of his appearance, and followed him out of your Court) miſchief (*much miſchief*) might have been done.

Yet, *even then*, your Creatures, (unprovok'd) did with *moſt inſolent and opprobrious* Language, and Threatnings, *purſue this Defendant and the ſaid Citizens*, out of the Gates of *Doctors-Commons*, into the Street, and there ſhamefully *rail'd* and *ſcolded*, till we were out of *hearing*.

There are *none of his Majeſties Courts* in *England*, but both for *their own* and *his Majeſties Honour*, will not only *keep the Peace*, but a *Decorum*, and will protect thoſe eſpecially *that they ſummon* before them, from Affronts.

Nor are the King's Subjects *obliged* to appear in any Courts, that *will not* or *cannot* protect the *Suiters* from *Jeopardy* of their Lives, Limbs or Reputations. But to cite this Defendant to *Doctors-Commons*, and then to *ſuffer* (if not to *countenance*) your Vaſſals to abuſe and *affront him*, is no great Argument for the upholding ſuch a Society, but looks like a *Trepan*, (at leaſt) it is *moſt barbarous and unanſwerable*.

Which if you will *not amend* and ſecure him from the Affronts of your Creatures *for the future*, he does hereby proteſt that he does *not think himſelf obliged* to obey your Summons or Monitions to attend this Court, *though* he had *no other* Reaſon (but he has ſhewn *many more*) to the contrary. Nor does he think himſelf obliged to provide himſelf *of a Life-Guard*, to ſecure him from the Affronts of the *Men of Doctors-Commons*.

Nor

Nor did he at his first appearance *speak Greek to affront the Doctors*, but to shew how ill it did become them to expect, that *such a Man as this Defendant*, should stand bare-headed before *such as they*, that being *Doctors of the Canon-Law*, (much whereof was writ *originally in Greek*) they might well blush as *red as their Scarlet-Gowns*, to expect and command him to *stand bare-headed* before them, when the Complement is not due (from this Defendant) to *their Master*, the Arch-Bishop, by the Canon-Law; which ordains that *Episcopus aliquo loco sedens Presbyterum stare non patiatur, (multo minus nudo Capite;) In Ecclesia autem & concessu Presbyterorum sublimior sedeat; intra domum vero, Collegam se Presbyterorum esse cognoscat.* A Bishop (*for they had no Arch-Bishops in Africa* (where the Canon was forg'd) in those days) *sit he where he will*, he shall not suffer a Presbyter to stand before him, (*much less then, one would think, bare-headed*); yet *in the Church* the Bishop shall have the uppermost Seat; *but in a House*, he ought to know that he is but a Fellow and Companion of the Presbyters, or *Hail fellow well met.*

It seems they begun *to justle* for Superiority and the *Place* in those days, in spite of two Canon Laws more; which from a Man *you do not love*, you shall have in a Language *you do not love*;

Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, ὑμεῖς δὲ οὐχ οὕτως.
Μηδὲν κατακυριεύοντες τῶν κλήρων.

CHAP. XII.

IT was not therefore *Pride nor Arrogance* that moved this Defendant to answer you with his *Head covered*: for those only are guilty of Arrogance that, like you, from this Defendant *arrogate that to your selves*, which is not due to you: But a true sense of his Duty, his Quality and yours, as well as your *Master's* Quality, taught him this demeanour, which no Law makes in him a misdemeanour.

To whom this Defendant is willingly subject in *licitis & honestis*, (only) and not in things unbecoming a Gentleman, a Clergy-man, and an English-man.

Lastly, *One Blunder more* is yet behind (which this Defendant had almost forgot) namely, That when the said Promoter *Henry* Bishop of *London* seems to *desist*, and give over the Promotion and Prosecution, in the end of the *7th Article*, as being probably *weary of the Preferment*, to which his Vice-Register, the said *Nucourt*, so sawcily promoted him unto, without his Privity (as is conjectured); or perhaps weary of the Prosecution, *fore-seeing the Answers and Reasons* already here alleaged; But when this Defendant was *in hopes* the worst had been past, then in the *8th Article* up starts *Doughty* (the old Promoter) *again*, and threatens; (what the said Bishop probably would have scorn'd to do;) for the said *Thomas Doughty* recovering his place again (of which the said *Nucourt* had really deprived him) *takes up the Gantlet* again, and threatens to take from this Defendant his said *Rectory of All-Saints*, a great Eye-sore (*it seems*) to him, and that *for three long Years*, besides *costs* of Suit.

And indeed it is a Threat that does much better become such a *doughty Fellow*, than a *Reverend Divine*, or Bishop, who ought to endeavour that the *Flock* should be *fed*, not *starv'd*, and to *encourage* the painful Labourers (*that bear the Burden and sweat of the Day*) and not *suspend*, stop their Mouths, or *Handcuff* them; but to remember that what Power he has, should be employed to the utmost for *Edification* and *not for Destruction*, to do all *the Good* he can, *not all the Mischief* he can.

Or if he will be punishing, *Punish the Drones*, the idle and ignorant Clergy-Men; the Whoremasters, the Drunkards, the Swearers, and blasphemers of God's Holy Name. Or (if that will not be) at least to begin at home, and punish the vile *Extortions and Oppressions* of his Registers, Vice-Registers, *&c.* in exacting illegal Fees, in Probates, Letters of Administrations, Institutions, Inductions, Ordinations, Excommunications, Dispensations Absolutions, Visitations, *&c.* to the great and groaning Oppression of his Majesties Subjects.

Especially, to find *other Work*, than suspending this Defendant from his Rectory of *All-Saints* in *Colchester*, *of all Places*; *where* the chief Men (at least, nay, and *the chief Women too*) as well as the *Generality* of the People by *their Confluence* to the

 said

ſaid Church of *All-Saints*, ſhould ſeem to *give him but little Thanks* for his great Pains therein. No more Thanks to him than to his Court, that has kept this Defendant two Lord's-Days together, from his Miniſterial Function *there*, only to attend your Motions; *This good you do!*

If therefore the ſaid *Doughty* be not *Promoter* in this Cauſe, then the ſaid *Rectory of All-Saints* is not in jeopardy, and the proofs of Witneſſes *are not directed*, and taken in *order thereunto*, and conſequently the eighth Article (at leaſt) is null and void, as being in *Doughty's* name, and at his Promotion, and yet not one Witneſs is ſworn, nor any Commiſſion directed to ſwear them at his Promotion; and conſequently, if all the objected Crimes were *true*, and alſo as *proper* for your cognizance, as they are (here proved all of them) to be *improper* for your cognizance; and alſo tho your Juriſdiction Eccleſiaſtical *was never ſo legal*, and founded and built upon the Law of the Land; And tho *you had known Canons*, legitimated by our Sole Legiſlators, (in all which you are deficient:) Yet then (even according to the ſtile of your Court) the Promoter *Henry* Biſhop of *London*, deſiſting and aiming not at all at the ſaid Suſpenſion and Rectory, (tho the Crimes were truly prov'd) yet *his promoted Libel* declaring for *no Penalty* at his Promotion, there ought to be a *non-ſuit for that Blunder*, and the Defendant diſmiſs'd with coſts. But if this Court, or the ſaid *Biſhop* the Promoter, or the Promoter *Doughty*, deſire to begin again, and have (not yet) enough of ſo *impertinent and non-ſenſical Articles*, let them come *ſingle, and one by one*, one after another,—— *ne Hercules contra duos.*—— If this be fair Play, I have no Skill in Play, nor underſtand Trap.

But this Defendant *is quite tired*, (and ſo 'tis hoped by this time, is every body elſe, but the *Proctors*); This Defendant having already been ſo *copious and ſubſtantial* upon ſo idle and *ſlender* occaſion.

Hereafter, if the Promoter, or *Promoters*, like the Place, Promotion, and Preferment, let them bring a *more ſolid Charge* againſt this Defendant, that he may *muſter up more*, and greater Forces (*than his own*) to anſwer the Shock.

For (in this Defence) he is *ſingle* and alone, without (as well as without need of) any other Man's Aſſiſtance or Advice; *but then* perhaps he will get *better Heads than his own.* In the *Interim* here's enough (*without a Fee*) eſpecially upon ſo *ſlight and trivial an Occaſion.* For *is it not ſubtle*, for Men to *puzzle themſelves* in a Court about a Crime (*as here for Barretry,*) an Offence againſt Common-Law, and Statute-Law, *of which* this Court can *hold no Plea*, nor take Cognizance of? What have *Spiritual Courts* to do to decide or try *Cauſes or Caſes* belonging to *Common-Law and Statute-Law*, in derogation of the Courts of our Lord the King; as in the Statute of *Proviſors*: *War-hawk*, (as *Fullwood* ſays) *have a care* of a *Præmunire*, have a care of *hooking in* every thing *in ordine ad Spiritualia.*

And *is it not ſubtle*, to object the *very ſame* Inſtances of Barretry (*as of old*) for which this Defendant has already (at a fair hearing) been *honourably acquit?* As if they had conſpired to publiſh, and thereby proclaim to the World, *the Integrity of the Defendant's Life* and Converſation to be ſo great and without Reproof, that in *all this time* their Invention ſhould be ſo *barren of new* Matter and new Accuſations, whilſt (at the ſame time) *they prove* the *Fertility* of their *Malice and Revenge. Both which* are the *worſt Privy Counſellors*, unto whoſe Suggeſtions, Dictates, and Advice, whoever hearkens, he *need no other Enemy*, they alone will *do his Buſineſs* for him, and lead him into ſuch Follies, raſh, and precipitate Counſels, and Deſigns, into which, (like as into all other ways to Hell) the *Entrance* and Deſcent is eaſy, but no *Deliverance* from thence, but return and timely Repentance, (which at beſt) *brings a Man Shame at the laſt.*

And is it not ſubtle, to queſtion this Defendant's Title to his ancient and undoubted *Rites and Freeholds*, and (in a *Court* too) that *cannot try* nor decide *ſuch Titles* and Controverſies, *except they crack a Commandment*, and hook it in (as ſome do every thing) *rebus Chriſti*, and ſo bring *all temporal* matters to *Excommunication* or the *ſtool of Repentance*; or elſe (like the *Pope* and Jeſuits) compaſs Sea and Land, and *drive all in* and under their Juriſdiction, (Kingdoms, Titles, Freeholds, Lands, and *Patrimonies*, into St. *Peter's Patrimony*) *in ordine ad ſpiritualia?* Will Men never take warning, nor tremble at the Statutes of *Proviſors*, nor leave *thoſe old* (and diſcover'd) *Gilſee-tricks?*

And

And *is it not subtile*, to rip up *Peccadillo's* against the Act of Uniformity, *thereby giving occasion* to prying Men, to search into *their own Nonconformity in illegal Rites* and Ceremonies, universally and without Repentance practis'd (whereby they show their wit) even in Cathedrals, and Universities, in defiance of the Act of Uniformity?

But no Man is *too great or overgrown* for the *Law*, to which in all Ages the *greatest Subjects* and *Favorites* of old, have been (as well as in our days) *forc'd to be subject*, and submit their *sturdy* Necks, and *hated Heads unto it*; but some Men will never take warning, *Lege Historiam, ne fias Historia.*

And *is it not subtile*, to make *Henry* Bishop of *London*, Promoter against this Defendant *in the beginning* of the Articles, by *cashiering Thomas Doughty* of the Place; And then to *prefer Doughty* to his old place *again*, and face about again, *as you were?* It is either an Affront to make the said Bishop a Promoter; or else (if he like the place) *'tis an Affront to dismiss him* thereof, and take *Thomas Doughty on again* in Conclusion. But what Reason (the said *Bishop*) will have *to thank* the *Impudent Proctor* for the Promotion or *Preferment*, time will discover.

In the *Interim*, consider, how *sawcily impudent*, and *mischievously sawcy* are some Servants, that (if their Masters will *tamely suffer* the Familiarity) play *the sawce* with their Masters (*like Charle-cats*) so long, till they *scratch them.*

And *is it not subtile*, to grant a Sequestration to Mr. *Sewell*, for the poor Rectory of St. *Leonard's* aforesaid, and never revoke the same, nor give notice of such Revocation, and yet send out another Sequestration, (for *poor Harris*) the other to Mr. *Sewell*, being unrevok'd (as aforesaid) and confirmed, by accepting the Fees at every Visitation, and in force, (if any Bishop's Sequestration be in force, which is no small question, especially upon this occasion) their Power at best being for *Edification*, not *for Destruction*, (like the Apostles) if they be like, *their Power* is to do *Good, not Harm*, especially to the Poor.

However, by their *own Law* and Method, all their Sequestrations *are in force till* they be *revok'd*, and Mr. *Sewell's* was *never yet revok'd*; no matter tho *how soon*, that the People may see, *the difference on't*, and that *seldom comes a better*; in the mean while—*Mettal on mettal* is false Heraldry.

And *is it not subtile*, to implead this Defendant for a breach of a *Clause in the Rubrick*, of marrying *without Banes*; when *every pittiful Register*, *Surrogate*, Official, &c. *makes no bones* of it, but publickly *sells* such *Indulgences*, Licences, or Dispensations, in *defiance* of the Act of Parliament, the Act of Uniformity, and the said Rubrick (a Branch of it) that equally forbid and *prohibit all Men?*

And *is it not subtile*, to cull out (only) five *unlucky Couples*, for Instance, that inhabit in such Parishes, where it is impossible that the most of them should ever be married according to the rigid and strict Rules of the Rubrick, there being no Divine Service constantly said in any of the said Parishes, but in St. *Leonard's* (at present) not once in a quarter of a Year, and in St. *Bottolph's*, and St. *Mary Magdalen*, not these thirty Years last past, nor any Churches (save what are demolished) wherein to read Divine-Service, or publish the Banes? And therefore it would *have been impious* in this Defendant (in this Exigency) not to have coupled them together, and *to prevent* their unmarried Concumbency, (and consequently *Adultery?*) Thus the Priest in a strait, gave *David* some of the *Shew-bread*, which (except in case of hunger and necessity) *was not lawful* for a Lay-man to eat, but only for the Priests: this Defendant also dispensing with the *Rigor* of a Commandment, which was impossible to be kept, without *a greater* Mischief and Inconvenience, namely, *Adultery*: A *Sin*, proper (of all other) *for the Cognizance* of this Court, and the *Scotch-man John Dargavel*, late Vicar of *Boxted* in *Essex*, (who got two Bastards in one House, where he boarded, much of one age, this Defendant baptized them both, calling one by the name of *Dargavell*) being put into this Court, and flying from *Boxted*, a Vicarage of 30 *l. per annum*, (a wonder in *Scotland*) was *punish'd with another Living* in the West Country, of 100 *l. per annum*, which he enjoyes at this day; and when his *new Parishioners* prosecuted him in this Court for his *old Adulteries*, they had as good have *thrown their Caps at him.*

These are Crimes with a witness, *publickly known*, and *scandalous*; and yet in this Court it seems, *it found no Suspension for three Years*, as here (in this case) is

 threatned

threatned for preventing Adultery, by marrying without Banes, where *none could be had*. Some Men had better steal a Horse, than others look over the Hedg.

And lastly, (for this Paper is almost done) *Is it not subtle*, for Men to search for a *Mote* in this *Defendant's Eye*, *with a Beam in their own*; and by the busy officiousness, *thereby give an Occasion* to have their *own Eyes look'd into, blear'd* with illegal Fees, Extortions and Oppressions of the King's Subjects in *Probates*, Letters of *Administration*, *Ordinations*, *Institutions*, *Inductions*, Visitations, Synodals, Procurations, Excommunications, Absolutions, Indulgences, Licences, and Dispensations; and also in *illegal Rites*, and *superstitious Ceremonies*, *in defiance* of the Statutes of this Realm?

Thus giving *Irritation and Provocation*, as well as Occasion, to bring *their Works of Darkness unto Light*, as if they long'd for Correction.

And Pity it is, *great pity*, that he should *escape the Lash*, who *wantonly* calls for it, *effl agitantes & sollicitescit*.

Finis Respons.

CHAP. XIII.

WEll, may the *Reader wonder*, that wise Men should be so *Hood-wink'd* with Passion or Prejudice, to make *such a do* about nothing; and accuse a Man for (*old acquitted*) Barretry in an improper Court, or make it a *Crime to defend* himself, his ancient Rights, Freehold and Tenants, from an Intruder.

But above all, *'tis incomparable*, that Registers, Commissaries, Officials, and such *kind of Creatures*, should make *such a noise* about marrying People *without the strict Rituals* of the Church (*which they break every day*, by granting Licences publickly in defiance of the Statute) and pronouce such *Solemnization* of Matrimony a *Prophanation!* How do they pass Sentence against themselves? as if *the Children* of all that were married *without Banes* by their Licences, and Indulgences, (contrary to the *Ritual and punctilio* of the Statute of *Uniformity*) were Bastards! *Which wicked Suggestion*, the Papists may possibly (*but God forbid they should ever have the Power*) improve upon us all, and *by the same Argument*, make all our Marriages, *not Solemnizations but*, *Prophanations*, and *our Children* (consequently *Bastards*, &c.) not inheritable to our Estates, as being not born in lawful Wedlock, or Matrimony, which (say they) can never be *Legal*, except made *according to the Ceremonies* of the *Roman Ritual*.

And therefore, tho some Protestants and Papists (rashly) marry together; yet, the Papists will be married according to the *Roman Ritual*, by a Popish Priest, and then they do not much care (for they look upon't as nothing more than (of old) to be married by a Justice of Peace) for the present Exigency and edge of the Law, and therefore will condescend to be married again according to the *English Ritual*: Which brings to my mind a Passage (here) well worth the inserting, and mentioned in the History of the Life and Death of that *Famous Judg*, Lawyer, *Philosopher*, and Divine, Sir *Matthew Hale*; In these Words, *Page* 83, 84, 85.

'He was a devout Christian, a sincere Protestant, and a true Son of the Church 'of *England*, (*and yet he had been one of* Oliver Cromwell's *Judges of the Common-Pleas*) 'moderate towards Dissenters, and just even to those from whom he 'differ'd most; which appeared signally in the care he took, in a Case of the 'Quakers; wherein he was very cautious (*mark that*) in declaring their Mat-'riages void, and so bastarding their Children.

'But he consider'd *Marriage* and Succession as *a Right of Nature*, from which 'none *ought to be barred*, what mistakes so ever they might be under in point of 'revealed Religion.

'And therefore in a Trial that was before him, when a *Quaker* was sued for 'some Debts, owing by his Wife before he married her; and the *Quaker's Counsel* 'pretended, *That it was no Marriage that had past between them, since it was not so-*'*lemnized according to the Rules of the Church of* England.

'He declared that he was *not willing*, on his own Opinion, to *make their Children* *Bastards*,

'*Baſtards*, and gave Directions to the *Jury*, to find it *ſpecial*, which they did.

'It was a Reflection on the whole Party, that one of them, to avoid an Incon-'venience he had fallen in, thought to have preſerved himſelf by a Defence, that if 'this Judg had abſolutely determin'd, muſt have made their whole Iſſue Baſtards, 'and incapable of Succeſſion.

'And for all their pretended Friendſhip to one another, if the Judg had not 'been more *their Friend*, than *one* of thoſe *ſo called*, their Poſterity had been little 'beholden to them.

'But he govern'd himſelf indeed by the Law of the Goſpel, of doing to others 'what he would have others do to him: *Which Law vacuates and makes null and void all Laws of Man*, ipſo facto, *that are made to the contrary, as being againſt the Law of God and the Law of Nature.*

'And therefore becauſe he would have thought it a *Hardſhip, not without a Cru-'elty*, if amongſt Papiſts all Marriages were null'd, which had not been made with '*all the Ceremonies* of the *Roman Ritual*; ſo he applying this to the caſe of the '*Sectaries*, he thought all *Marriages* made *according* to the *ſeveral Perſwaſions* of 'Men, ought to have *their Effects in Law.*

Here was a Man made up of *Law* and *Reaſon*, and had Conſcience and Com-paſſion *to human kind* mingled with his Profeſſion of Chriſtianity, and was *good* as well as *wiſe.*

He well foreſaw *what a Rod*, a juſt Rod *we Proteſtants* make for our ſelves, and (*if ever the Papiſts prevail*) to baſtardize all our Children, if it be a concluded Maxime of the Church and Law of *England*, That *every omiſſion*, or want of the eſtabliſhed *Rituals* in the ſolemnization of Matrimony, make it null; *Marriage be-ing a Right in Nature*, and obſerved amongſt Heathens (where I have inhabited and dwelt) that never heard or regarded any other Religion than the *Law of Nature.* And tho one Man, may (if he can manage them, or think that he has *not enough of One*) if he pleaſe, and alſo if another Woman agree to it, he may take her to Wife, and as many as he can, in addition: But *Adultery is never heard of amongſt them*, at leaſt more rarely than in *Courts Chriſtian.*

And thus I hope both I and *all my Country-men* (true-hearted Engliſh-men and Proteſtants) will have *more cauſe* to rejoice, than *Court Chriſtian*, that ever they royl'd or *provok'd my lazy and beloved Silence*, Retiredneſs and Privacy, by ſo *ſilly an occaſion*, to *publiſh* thus my Thoughts and Meditations on *greater Matters*: But ſuch is the Policy; when I had begg'd of Sir *Thomas Exton* (my old Friend and Acquaintance) as if it had been for an Alms, more than once, (which they igno-rantly conſtrued to proceed *from fear* of them) That he would ſpeak to the Biſhop of *London* to withdraw the Proſecution and Promotion, and *not force me to An-ſwer*, what I knew would (and which I was loth ſhould) be diſpleaſing to them.

And it is uſual for Men that are chiefly guided by the *Maxims* (only) of *Self*; Self-Intereſt and *Self-Deſigns*, to conſtrue all *Overtures* of *Peace*, Quietneſs, Amity and Accommodation to proceed *from fear* of ſome *Miſchief* from them, (of doing which they are reſolved, when they can, not to be over-cautious) for they cannot imagine that ſuch amicable Overtures proceed from Ingenuity and a ſtudy of Peace and Quietneſs. But if Men (like ſome *eager Wreſtlers*, that have more mettle, than skill or ſtrength, after many repeated Foils, *Foil after Foil*) will never take warning, 'tis juſt they take what follows, *Self do, ſelf have*; Nay, *no matter*; who bid them be ſo *Fool-hardy?* Did not *Light-foot* (that pretty *ſweet-lips*) *Aſahel*, (all Mettle) and *Hot-ſpur*, purſue *Abner*, that old Captain, and by no Perſwaſions could be induc'd to fall upon the *Youngſters*, or common-men, but *Abner*, *Abner only* muſt be the Man he would hunt down and conquer; Tho (2 *Sam.* 2. 21, 22, 23.) *Abner* ſaid to him, *Turn thee aſide to thy right-hand or to thy left, and lay hold on one of the young-men, and take his Armor. But Aſahel would not turn aſide from following him. And Abner ſaid again to Aſahel, Turn thee aſide from following me; wherefore ſhould I ſmite thee to the Ground? How then ſhall I hold up my face to Joab thy Brother? Howbeit, he refuſed to turn aſide: wherefore Abner with the hinder-end of the Spear ſmote him un-der the fifth rib, that the Spear came out behind him, and he fell down there, and died in the ſame place.*

CHAP. XIV.

NOR does the Order of Matrimony (*now uſed*) much differ from that made by the inſpiration from the Holy-Ghoſt, in 2 *Edw.* 6. (for there alſo no Indulgences nor *Perfunctory Money-Licences* are allowed or wink'd at, nor the *Avarice countenanc'd*) ſave that, inſtead of —— *With this Ring, I thee wed, with my Body, I thee worſhip*, &c. is inſerted —— With this Ring I thee wed, *This Gold and Silver I thee give*, with my Body I thee worſhip, *&c.*

For the Bridegroom (beſides *the Ring*) was to give the Bride *other Love-Tokens*, called there, *Tokens of Spouſage*, as Gold, or Silver; and alſo they were to receive the Holy Communion together, or Sacrament, without *which* never any Matrimony *was ſolemnized*; a good begining makes a good ending.

But to come to a Concluſion of this Eſſay: *Schiſm* or Sedition (*quaſi ſe itio*) or going by one's ſelf, or, *in a private path* or way of *one's own head*, (out of the King's High-way, the Act of Uniformity) is a tranſgreſſion *indeed* of the Law.

But if nothing will ſerve men, but *ſevere Remarks* muſt be made on *ſuch Seditious* or Schiſmaticks, (by what has been ſaid) you ſee we muſt all cry, guilty, *from the higheſt to the loweſt*, Clergy and Laity, that have but bow'd at the Name of Jeſus, or to the Altar, or ſet up everlaſting Candles thereon; for the Papiſts light them, and burn them upon the Altar, in imitation; for moſt of their Religion is only *Apiſh Mymicry* of the Primitive Times and Chriſtians, who were glad (becauſe of Perſecution) to meet in private Conventicles, in *Cells* and *Cellars*, and by ſtealth in the *Night*, and conſequently did all (as the Papiſts now do uſually at *Noon-day* in their chiefeſt Churches, they obſcure the Windows with Hangings, and do all (*perhaps in fee with the Chandlers*) by Candle-light, or thinking as ſome idle Trades-men do (that burn the day) that *bought Light is beſt*.

I ſay, the Obſervation of the ſaid idle Ceremonies, of private Interpretation, Making and Conſtitution, make us all Schiſmaticks, Seditious, *Seitious from* (and in defiance of) *the Act of Uniformity*. And we muſt all cry *peccavi*, hold up our Hands, and cry guilty, guilty, and culprit, if we hap to be tried by God and the Country.

Nay, where ſhall we get a Country or Jury, that are not *equally guilty* of Nonconformity, as our ſelves; or that can find us guilty, without bringing in a Verdict (alſo) at the ſame time againſt themſelves, and their own Nonconformity? Which ſhows how unpractiacable that late Doctrine is like to prove, that *none but Conformiſts* to the Act of Uniformity ſhall be *Jury-Men*: A very fine Rod it would make everlaſtingly againſt all Proteſtants, if ſuch a new Doctrine ſhould be eſtabliſh'd as the Law of the Land. For, (if Q. *Mary*'s Days ſhould Pythagorically Circulate, and face about (*as we* then *were*) which for our Sins, and baſe ſervile truckling is not impoſſible) then we have made a *fine Laſh for our own Backs*, and with *our own Mouths* ſentenc'd and for ever condemn'd the two great Aſſiſtants of our *Engliſh* Liberties, Properties, and ancient fundamental Conſtitutions, *Safeguard* and *Life-guard*, namely, *Parliaments*, and *Juries*, if ever the Popiſh Religion come to be the *State-Religion*, and make an Act of Uniformity.

Search, and you'll find, that the *great Myſtery of Iniquity*, runs in a Blood, *among all thoſe* that ſet up a *ſtanding meaſure* for all Men to *mete* by, and knock out all Men's Brains (as that Giant *Procruſtes* did) who were *Longer or Shorter* than his Iron *Stand-bed*; or, cutting off ſo much of Men's Legs, as *out ſtretch'd* it, or elſe *extended* and rack'd *out* all the *little Dwarfs*, in whom natural Endowments were *deficient*.

Obj. What then? Shall not all be of one mind, and keep the Unity of the Spirit in the bond of Peace?

Anſw. What, upon Compulſion? No, if all the Inquiſitions and High Commiſſions, Racks, Goals, and Gibbets, were in the Confederacy, no Man can be made to do *any thing in Faith upon Compulſion*; and whatſoever is not of Faith, is Sin; and it is not lawful (*it is the Devil's Work*) to tempt Men to ſin.

You may impriſon them, you may knock out their Brains, but if you would *hang them*, you cannot make *Faith*, or make any Man believe; (that is God's Prerogative alone) *It is the Gift of God. Only* uſe the Receipt that he *preſcribes* againſt Infidelity,

Infidelity, *Teach*, *Exhort*, give good Examples, in *Meekneſs*, not in Goals, *inſtructing thoſe that oppoſe themſelves.*

If this will not do, do not *ſtamp*, *fret*, and *curſe*, and rail, nor deliver them to *Satan*, by Excommunication, but *pray to God* for them, and their Converſion. Thus the Apoſtles *conquer'd the World* to Chriſtianity, untill the Pope came, and (in Imitation of *Mahomet* and *Presbyterian Cruelty*) made Converts with *Fire and Sword*, and Deſolation, confining (like the *fam'd Conjurer*) their *Spirit*, or Familiar Demon to the *Pummel of their Sword*; thence came Fire and Fagot, (the Inquiſition-Purgatory, for an excommunicated Infidel, and Horning, Goals, and Outlawry, in *Scotland*, amongſt the *rigid Scotch Presbyterians*, for the like Offence, and no Deliverance but the baſe *Cloſe-Stool of Repentance*. And whilſt theſe *Popiſh and Presbyterian Bigots* are thus curſing, damning, killing, deſtroying, *a Man and his Houſe*, a Man and his Heritage; they think (or at leaſt) would perſwade you to think, that *whoſoever* of them deſtroyeth or killeth *you*, (therein) *doth God good Service.*

CHAP. XV.

AND who knows but God and Nature, (which ſeems in the wole Creation to *delight in Variety*, and therefore not one Individual (Man or Beaſt) which are numberleſs) are yet exactly in all Symetries and Proportions, Sizes, Features, Figures, and Complexions alike) is alſo ſo offended with diverſity of Thoughts, Opinions, Fancies, or *Judgments differing*. For tho we are all of *different Airs*, and Feature, and ſhapes; yet we *all continue to be Men*; and tho we may differ in many *Punctilio's*, and ſome come ſhort, and ſome overſtretch the known common, publick and *uniform Standard*, (God forbid but) ſtill *we all of us may continue to be Chriſtians.*

But we may as *rationally* quarrel with every Man we meet, whoſe Noſe of his Face is longer or ſhorter, leſſer or bigger than our own; as to quarrel *thus endleſly* and to *Daggers-drawing*, about different Judgments and Opinions, in Men whoſe Heads and Eyes are *not all of a ſize and accuracy*, to the ſhameful Diſturbance of the Peace of the Kingdom, and the Peace of Chriſtendom.

And for all this, We may thank the Avarice and Ambition of *Rome and Infallibility*, that pretend to be the *only Ring-leaders to Heaven*; and if you will not come along with them, they'll curſe and damn you, and bid the Devil take you for a Heretick and an Infidel.

Whilſt the *Turk laughs in his Sleeve* to ſee how the Proteſtant Chriſtians are forc'd to fly to him for Shelter (as now the *Hungarians* do (called therefore *Rebel Hungarians*) that ſo *Gog and Magog*, would pleaſe to defend them and ſave them from *Jeſus Chriſt's Vicar*, and his Blood-Hounds, the *Jeſuits*.

A very goodly Account, and ready way to convert the Great *Turk!* So that for my part, I wiſh we may (now) put into our *Letany again*, that which *is* (and *was*) put in by the firſt Reformers and Martyrs, and Compoſers of the Common-Prayer-Book and Letany in 2 *Edw. 6th*, I know not by *what or whoſe Artifice* (now) *omitted*: Namely, From all Sedition, and privy Conſpiracy; *From the Tyrany of the Biſhop of* Rome, *and all his deteſtable Enormities*; from all falſe Doctrine and Hereſy, from Hardneſs of Heart, and Contempt of thy Word and Commandment, *Good Lord deliver us.*

There's *not one word of alteration* in the Letany, from what *it was at firſt*, except in this Suffrage; and ſure 'tis *now* as needful and ſeaſonable a Prayer, as ever it was.

For is it not great Tyranny in the Biſhop of *Rome*, *and of all ſuch* as are of like Popiſh Principles, to quarrel with all Men we meet *upon the Road to Heaven*, becauſe they will not go our Way? and if Words will not do, then *Blows ſhall*, and then *hale them along*, and curſe them and damn them, excommunicate, and Goal them. And all (forſooth) becauſe the *Pope*, and every little *bigotted Popeling* and rigid *Spit-fire*, pretends that he is in the *right Road*, and in the very *infallible way* to Heaven, and they that will not juſt come along with them, (for which alſo they'll make them *pay Toll too*) then hale them along by *Head and Shoulders*, put them in Priſon, and take *away their Purſes.*

A most *incomparable Christian Method!* but I'll say of such (as *Pope Alexander 6th*, said of his wicked Son *Cæsar Borgias*,) *me commonstratore non didicit*, he ne'r learn'd this of his Father: I mean the Father of Spirits, our Heavenly Father never taught them thus to fight and quarrel upon the Road to Heaven.

Why? suppose a Man *will not go our way*, or think his Business rather lies another way, a shorter cut, *a nearer way* and a better Road.

Must we, because we think the Man is in an Error and Mistake, *draw* our Weapons (whether carnal or spiritual) *upon him?* where's the Reason, the Conscience, the Christianity of it?

Does not every Man best understand his own *Concern?* or if he doth not, 'tis *not our loss*, but the harm is *his own*: We may *advise him friendlily*, and tell him of the dangerous way he is in, of which yet none of us (the wisest of us) are certainly infallible and assured.

But if he will not take our Advice, *fare him well*, curse him not, but *pray for him*, and say, *God bless him*, and *teach him and us* the right way.

Indeed, if our Actions and Manners be against the indisputable and unquestionable *Laws of God and Nature*, as Blasphemy, Adultery, Drunkenness, and Rebellion, Treason, *&c.* Then *take him Goaler*, and let the Magistrate correct him:

But to curse, whip, lash, slash, and *Bridewel a Man* for not thinking as we do, (Opinion and Thought being *free*, and impossible to be compell'd) is a *Spanish* Inquisition, High-Commission, and *Romish* Tyranny, and a *Lunacy* (to boot) beyond that of *Bedlam*.

God grant us to be all of one Heart and Mind in God's Worship and Service, and to keep the Unity of the Spirit (at least in the Bond of Peace, and Comprehension.) But if (thus) Praying will not do; cursing, and excommunicating and damning should not do I am sure. Which makes me think of a Gain (and I'll not think it *Battology* to recite it again) namely, That admirable and Christian-like Direction, and (only safe) Prescription of the said Incomparable Sir *Matthew Hale*, amongst his said 18 *Caveats*, given to himself, in these Words.

'That I be not too rigid in Matters *purely conscientious*, where all the harm is *Di-*
'*versity of Judgment*; and if in Criminals, it be a Measuring-cast, to encline *to*
'*Mercy* and Acquittal.

This is true Piety indeed, and the only true Christianity; but the contrary, is true Impiety, and the only *true Antichristianism*.

Besides, *'Tis true Policy* too, no Man quarrels with another that is not just of his Size, Complexion and Pitch: and why not? Because there's no Law to fine every Man that is not of such a common Standard, Size and Pitch; *if there were*, Covetousness and Tyranny would set the Uniform and common Sandard-men at work (if it were but for *the Fine sake*) to hale in the Nonconformists, and dissenting Scantlings, and then what old tugging and quarrelling, goaling and baleing would there be, to the perpetual Disturbance of the Neighbourhood, and the Kingdom, as well as to the shameful Scandal of Christianity, that makes Doves and Lambs indeed, but neither Wolves nor Bloody *Bonners* or Tygers.

Whereas now that we have a *general Comprehension* as to all Sizes of the Body; and no Man is bound to grow to just *such a Scantling*, and no higher; we have no quarrelling about the Matter, no more than there is in *Holland* (about Religion) where, tho they have different Religions, yet every Man being left to God and his Liberty to go to Heaven which way he please, they never curse, damn, excommunicate, or quarrel about the matter, but leave every Man to *stand and fall to his own Master*, and Creator, further than Christian *Admonitions* and *State-Encouragements* and Preferments do invite or allure.

For they admit and courteously entertain (like Men and Christians) all Mankind, except the said Inhospitable and Antichristian *Bloodhounds*, the Jesuits; and those, if they catch *hunting*, or resting in any of their Dominions, they immediately (upon proof) boil them to death in scalding Oil.

And to this Severity they are forc'd and constrain'd through that Jesuitical *Maxime*, that *Dominion is founded in Grace*, and consequently, *All the Kingdoms of the World*, Territories, People and Dominions, ought to be subject to *Christ's only Vicar, or Vice-Gerent* upon Earth, *the Pope*.

For

For Severity and Cruelty *may make* many Hypocrites, but cannot make one Saint; it can do much Miſchief, when in Power (the only thing that wicked Men mind) but not any Good: it can *ſurrogate to Deſtruction*, but not to *Edification*; it can (like *Eroſtratus*) get a *Name* and Fame for *deſtroying* the Temple and Church, but wants the Heart of Holy *David*, and the *wiſe Head* of *Solomon* and the *Apoſtles*, to *build the Temple* and Church of God.

Our Bleſſed Saviour came neither to deſtroy the *material or ſpiritual Temple*; but if Scribes, Phariſees, Hypocrites, deſtroy it, he ſaid, *he could build it again in three days.*

But ſome Mens Arts are like the late Biſhop of *London*, *Bonner*, his Arts; they can deſtroy and fire the Spiritual Temples of God in few days, more than they will erect and build up all their Life-time.

——*Sic facilis deſcenſus Averni.*

The way to Hell is very eaſie,
And down-hill all way to't, an't pleaſe ye.

And therefore away with Mens Prate and Talk, vouching their private Malice and Revenge, with the Conſtitutions of the *Church*, *The Church*; if they be not according to the Conſtitutions of Chriſt in the Goſpel: for, as *Cyprian* ſays, *Serm.* 5. *de Lapſis*, *non eſt Pax ſed Bellum, nec Eccleſiæ jungitur, qui ab Evangelio ſeparatur.*

Then *truſt ye not in lying Words*, Jer. 7. 4. ſaying, *The Temple of the Lord, The Temple of the Lord, are theſe; Behold ye truſt in lying Words that cannot profit! Will ye ſteal, murder, commit Adultery*, &c. *and come and ſtand before me in this Houſes which is called by my Name, and ſay, We are delivered to do all theſe Abominations? If this Houſe, which is called by my Name, become a Den of Robbers in your Eyes; Behold, even I have ſeen it, ſaith the Lord.*

But go ye now unto my Place, which was in Shiloh, *where I ſet my Name at firſt, and ſee what I did unto it, for the Wickedneſs of my People*, &c.

Whence I note, that *no People or Church* (how dear ſoever it *has been* unto God) has a *Charter* of Priviledges to *offend*, *rob*, *or murder their Brethren*, under the Title, Umbrage, *and Name of the Church* — the Church, — which *Church is not exempt* — from God's *Viſitation* and Puniſhment, (if not) *Extinguiſhment.* Which brings to my Mind, what *Heylin* in his *Geography*, ſays of *Poland*, l. 2. 150. *The King* (at his Coronation) takes an Oath, *to confirm all the Rights and Priviledges of the Subject granted by any of his Predeceſſors*; and alſo adds this Clauſe; *Quod ſi Sacramentum meum violavero, incolæ Regni nullâ mihi Obedientiâ tenebuntur.* That *if I break my Oath, the Subjects are not obliged to us in Allegiance or Obedience.* A *Clauſe*, that ſeems to me *proper only* (if proper at all) for *an Elective King*, as is the King of *Poland*, *and not for a King* whoſe Kingdom is *Hereditary*, as *Sweden*, *Denmark*, *England*, *France*, and *Spain*; nor can it, or ought it to be otherwiſe appli'd, than as to the matter in hand; that (whatſoever the Pope do, yet) God *gives no Indulgences*, Licences, or Priviledges, *either to ſin*, or to ſin *impune.*

Beſides, *Piety* is the greateſt *Policy* in the World, and the moſt eaſy, as well as moſt ſafe, certain, and ſure way of governing Mankind, in Mercy, Goodneſs, Meekneſs, Compaſſion, Juſtice, in not being *over-rul'd* with *Popular* or *Paraſitical* Applauſe, or diſtaſt of the greateſt Favorite. Eſpecially, in *England* of all the World, who are *ſturdy*, (generally) *hard* to be *forc'd* or *driven*, but eaſily *drawn* (like a great Ship in calm Water) with a *Twine-Thred.*

Beſides, the Defence of the King and Kingdom conſiſts not in *impregnable Fortreſſes*, *Forts*, *and Citadels*, as in the *Low Countries*, but in the Limbs and *Hands*, *Heads*, *and Hearts*, of the happy Natives. (I mean) our *Main-guard* (under God) conſiſts in *Caſtles of Bones*, and not in *Caſtles of Stones.*

CHAP. XVI.

Friday, Novemb. 25*th*, 1681, was the day appointed and agreed upon (*on both sides*) to *argue the said Pleas*, Proteſtations, and Anſwer; and to that purpoſe, Sir *Philp Lloyd*, (upon the 21*ſt* Inſtant, being their Court-day) did *bid me nominate* and chuſe what *Advocates* I thought moſt meet to *argue*, and improve my ſaid Proſteſtations, Pleas, and Anſwer.

Advocates? (Replied I) Advocates? *what?* ſhall I ask *Advice of the Fox, how to preſerve my Chickens?* Advocates indeed, have the Advantage of me in Skill, Eloquence, Pleadings, and Subtilties; but all that will be abundantly ſupplied by the Advantage of the Ground on which my Innocence has plac'd me—. *Let Cripples go on Crutches*, (I told them) and that I doubted not (by God's help) but I ſhould ſtand on my own Legs, and againſt them all, if I might but be allowed *fair play, and the beneſit of the Laws*; which was *fairly promiſed, and honeſtly* performed; yet on the day, time, and place appointed in *Doctors-Commons*, to argue this mighty Caſe, before the Judg came into the Room, I was moſt *inſolently affronted*, and my *Hat pluck'd off* in great Rudeneſs, and tumultuouſly by a Proctor's Clerk (unworthy the naming) who being reproved for the ſawcy Attempt by ſome Citizens there preſent (all ſtrangers and unknown to me) upon the *Stir*, comes in Sir *Philip Lloyd*, and inquiring the Cauſe of ſuch Diſturbance and Noiſe, was told by one of the Citizens, and *who* cauſed the ſame.

He very honeſtly *check'd and ſeverely chid* the Fellow, and bid him be gone out of the Room, and that otherwiſe he might have been thought *privy*, or at leaſt to *countenance ſuch Rudeneſs, when Men come* upon their Affairs, Citations and Monitions (to *Doctors-Commons*;) but that was poor Satisfaction for ſo great and publick an Affront; 'tis well we have his Majeſties Laws and his Majeſties Courts to vindicate and ſecure us from ſuch barbarous Aſſaults, and probably the Fellow has heard from me concerning it, before this time.

In the *Interim*, to proceed,— Sir *Philip* takes a Chair and ſits down, and ſo did all the Advocates, and very courteouſly, the Judg deſires me alſo to take a Chair amongſt them, and ſit down; and great Expectation there was by the By-ſtanders to hear this mighty Argument.

But when it came to Sir *Thomas Exton*, (of Counſel for the Promoter) *inſtead of arguing, admitted my Pleas*, and there's an end of an old Song, except at the next Term, the Term Probatory, further Debate, or Debait ariſe; ſo *away I came*, out of their Room with the ſtifling Crowd after me, who were defeated of their hopes to hear ſoome Proof or good Foundation for their Spiritual's Courts, which Sir *Thomas Exton* ſaid, I denied; and my Reaſons for the ſame, you have heard in my Anſwer, which was not *argued*, but *admitted*, and ſo the By-ſtanders *loſt their Longing*, as well as *I loſt my time*, detain'd for a *Nonni-no* above a Fortnight at *London*, from my Pariſh, my Family, my Cure and Charge.

But how I employed my ſelf in that Fortnight, you have read (thus far) in this Book, all writ at *London* in that time; and the next day, coming to *Colcheſter*, weary, and *tir'd and bemir'd*, I immediately (to ſhow my Love to Peace and Quietneſs) writ by *Saturday* Poſt, this following Letter, (to Sir *Thomas Exton*) not amiſs, here to inſert, in theſe very Words.

Colcheſter, November 26th, 1681.

Right Worſhipful;

'I Expected *Yeſterday*, that you would have *argued* (as the *Biſhop's Advocate*) 'againſt my Allegations; but ſince you *choſe to admit them*, I have reſolved '*once more*, thus to perſwade you rather to be a *Moderator* (which is in your Power) 'to reconcile the Differences betwixt the Biſhop of *London* and my Self, rather 'than to eſpouſe a Party and be a *Stickler* (tho for a Lord Biſhop) againſt *your* 'old *Friend, and Univerſity-Acquaintance*, of 35 Years Continuance.

'If

'If you think this motion for Peace, and Accommodation proceeds *from fear*, the 'Impartial Conſideration of my Anſwer will *undeceive you.*

'And *this* is the *laſt Overture* I will ever make for an Accommodation, except 'you anſwer it and me effectually *within a Week.*

'And by your neglect (which is probable, for *Paſſion and Rage is deaf*, and hath 'no Ears) I ſhall then think my ſelf abſolv'd, not only in my *own Conſcience* and 'Honour, but in the Opinion and *Sentence of all good Men*, if (after theſe *amica-* 'ble Overtues rejected) Differences grow to that *height*, that in my *juſt defence* I be 'forc'd to *reach* ſome unhappy Blowes, that may (*otherwiſe againſt my will*) hit 'an old Friend.

'Thus (*you ſee*) how I ſtudy to be quiet, and to avoid Diſputes, eſpecially 'with my *Dioceſan*; though he cannot poſſibly contrive a way to make my *Name* 'and *Fame ſo Eminent* and conſiderable, as by (*thus*) publickly entring into the 'Liſts of Conteſts with me.

'*Wherein*, if I be foyl'd, no great Honour can he get by the Victory, after ſuch 'great *advantage of the ground* he has got to ſtand on *above me.*

'But if he come off with loſs, how will he have cauſe to blame thoſe Counſels, 'that irritated him to this unſeemly Encounter?

'*Revenge* is God's Attribute, and can no more be *ſafely* and honourably *hand-* 'led by any Man, then *burning-Coals*, which leave at beſt unhandſome *Scars*, and 'uncomely *Cicatrizes*, though *healed* never ſo *cleaverly.* But *Harm watch*, *Harm* 'catch.

'And if nothing elſe will ſerve, then *let all our Faults be rip'd* up, and expos'd 'upon the *Publick-Stage*, (to make ſport for the By-ſtanders) and *curat Lex*; I am

Your Servant,

Edm. Hickeringill.

It was (*and is yet*) a *Canon*, agreed on all hands, in the firſt General Council of *Nice*, (which the Church of *England* owns) That *no Biſhop ſhall quit a ſmall Biſhopriek* for a bigger, and (*therefore*) better.

But who *heeds the Canon*, when an uſeful Man, a Man of great Parts, great Improvements, great Learning, and alſo (*which I had almoſt forgot*) great Relations and Friends in the Caſe!

It was a Canon (*Concil. Sardic.*) that none ſhould be made a Biſhop *but gra-* *dually and paſſing through all the Inferiour Orders*, and had alſo *continued in them* for ſome conſiderable time; there was no Biſhops then made *per ſaltum*, (as at leap-frog) *ſkipping over* 3 *or* 4 *Heads*; none *vaulted into* the Holy See or Seat, nor leapt ſo *high at one Jump*; but mounted (as to the Altar and Holy of Holies) by Stairs, Steps, and by Degrees.

Becauſe, a Biſhop ſhould be a *Presbyter or Elder*, 1 Tim. 3. 6. μὴ νεόφυτον, not a young Novice? *And why? And why?* what ſtops his Grace? The Apoſtle ſhews cauſe for his *Non-placet* in the next words; *leſt he fall into Temptation, or the Condemnation of the Devil*, by being *puffed up with Pride*: τυφωθεὶς, *ſwelled like a Bladder* with the Windy and Fanatical Self-conceit of his own merit; when in truth that *Bigneſs* is nothing but *windy Emptineſs*, and being diſcovered or let out, will fall and flag, as *Lucifer* did from Heaven.

That is the meaning of —— *the Condemnation of the Devil* —— namely the *ſame Sin of* (being ſwell'd with) *Pride* and Self-conceit, will have the *ſame Puniſhment* that *Lucifer* had.

But notwithſtanding all this, the Church made *bold to crack a Commandment*, in the caſe of *Nectarius*, who having great *Friends* and *Relations*, was choſen Patri-arch of *Conſtantinople*, whilſt he was a Souldier, a *Layman*, and *unbaptized.*

And I can tell you, the Patriarch (or Pope) of *Conſtantinople*, would have ſcorn'd in thoſe days to have *given the Wall to the Pope* of Rome.

Alſo ſtout Captain St. *Ambroſe* (that would ſcorn to bend to the Emperour *Theodoſius*, but flatteringly crin'd to the Uſurper *Eugenius*) was choſen (*Not-* *withſtanding the Canon-Law*) to be Biſhop of *Milan*, whilſt he was a Souldier,

and Governour of the same City and *Metropolis* of *Milan*; nay, also unbaptized (as I remember).

Thus, when the Church can *nail the Canons*, or *crack a Commandment*, for Men of great Parts, Interest, Relations and Friends; surely, to *shew its Charity*, it may condescend a little from its *rigorous Constitution*, and reach a helping hand, (*themselves* also being *frail* and *tardy*) and Indulgence, in this my case, to the a poor little Man, that has neither great Friends, *great Relations*, *great Parts*, great Learning, nor (indeed) great any thing, save a great *Adversary*.

To the 2*d* Question, namely,

Quest. 2. If Christ or his Apostles did ordain such an Ordinance, (as Excommunication) *who were the Administrators?*

Answ. The Answer is easy, namely, *such as had Ability to judg and discern*, Right from Wrong, Truth from Falshood, and an Orthodox-man from an Heretick, by the Gift of the Holy Ghost, called, *discerning of Spirits*.

For we shall be in *fine taking*, if, upon a fair Trial and Issue, (*what colour is such a Horse, white or brown*,) we should place a blind Man upon the Bench or Jury; or Men-purblind and short-sighted.

The Pope craftily *foresaw this*, before ever he applyed that of *Tit.* 3. 10. to his Jurisdiction—— namely, a *Heretick after the first or second Admonition, reject*——

And therefore he *first made himself the Infallible Judge*, that cannot be mistaken, but alwayes discerns Right from Wrong, Truth from Falshood, an Orthodox-man from an Heretick; for then (and *then only*) is Excommunicating a Heretick *rational*, when *built* (and only then when built) *upon Infallibility*; take that away, and down comes the *lofty Fabrick*, or Fortress, or Cittadel of Excommunication, that has so aw'd, and *overaw'd* the whole Christian World.

For *what a Blunder is it in* Ratiocination, to say, the Church of *Rome*, *Alexandria*, *Antioch* have erred, and the Church of *England* may erre, and yet these same Churches shall as stifly decide, and positively assert, *what is*, (and what is not) *Truth*, as if they were (not *Seekers*, Searchers and *Viatores*, but) *Infallibility-men*.

For supposing a *Church* or Church-men *may err*, (as did the *greatest Council* of Bishops that ever was in the World (about 700) at *Ariminum*, *Sirmium*, &c. who were *Arrians*, and denied the Divinity of our Saviour) the Orthodox and Protestants had a good time of it, to be burnt by the Bishops, as Hereticks for asserting the Divinity of our Blessed Saviour.

Lawn-sleeves then, nor all those Reverend Habits, and Accoutrements of the Bishops, whether the Most Reverend, or the Right Reverend Fathers in God (we see by many Experiments,) are no infallible Marks or Signs of Truth; without all peradventure, as if all *their Placets* must, must, must needs be right, whilst they are frail like other Mortals.

And therefore (Excommunication) like *Scanderbeg*'s Sword is but a common Weapon, except it be wielded by *Scanderbeg*'s *Arm*, Judgment and Dexterity: A *Crieple* would *make* but *bungling work* with it; nay, perhaps *lose it to the Enemy*, and then we shall have it *turn'd upon us fatally*. Good Crieples! sit still, and be quiet, till you get *Apostolical Arms*, *Judgment* and *Dexterity*; for fear this two-edged Sword with which you do so cut and hack, dismember and *mangle the Body* of Christ, (for a *Guinee* a cut) be one *day turned* upon your selves with the fatal *Edge towards* you, if the Enemy recover it, and get it in his hand again.

The Enemy, (*the common Enemy*) the Papists, first, from *Tit.* 3. 10. Excommunicate a Heretick, that is, they deliver him over to Satan (as the Apostles did) but finding *Satan would not* take the Excommunicate (as he did in the Apostles days) then the Pope (by an *Arrogance* as petulant as the *Sarcasme*) *surrogates the Magistrate* (instead of Satan) *to take the Excommunicate for the destruction of the Flesh*, (and that in the most compendious way) by Fire and Faggot, for the destruction of the Flesh, Body, and Bones in the Flames.

And though amongst us the Heretick shall not now be delivered over to the Magistrate to be burnt, (since the Abolition of the *Writ de Heretico comburendo*) yet even at this day, when holy Church (which *yet confesses her self subject to error*) signifies a Man to be Excommunicate for Heresy, the Magistrate takes him with the

Writ

Writ *de Excommunicato capiendo*, for the Deſtruction of the Fleſh (not with the fierce Fire and Faggot, but) ſtill with a *lingring death*, a *Goal*, until he Repent and Recant that his wicked Error.

As for example, Suppoſe a man ſhould not with both his eyes, (which are good as other mens) and with which he can ſee as far into a Milſtone as any man, ſhould aſſert, that, though it be the poſitive Law of the Land to Excommunicate and Deprive men of the bleſſed Sacrament; yet he cannot ſee, (in Holy Writ) that Chriſt debarr'd *Judas*, the Traytor; nor that the Apoſtles ever did (by Practiſe or Injunction) command ſuch a Diſcipline, (by ſome called an *Ordinance of God*,) *in depriving them of the Ordinances of God:* as if a Phyſitian ſhould command that the Patient ſhould never take a Cordial or Sanative Medicine *becauſe he is ſick*; Alas! Alas! Cordial Medicines are made for *the very nonce* for the ſick: (as the *Sacraments for ſinners*) and the whole (if there be any ſuch) *have no need of this Phyſick*, but them that are ſick; And if *all ſinners* muſt be deprived of the bleſſed Sacrament, and Excommunicate; I doubt, the Biſhop and his Chancellor, (*that Excommunicate ſinners*) muſt be forc't to Communicate *alone by themſelves*.

Well, (ſay ſome) but is it not clear, that *Titus* was commanded to Excommunicate a Heretick, after the firſt or ſecond Admonitions? Does not the Learned Doctor *Hammond* upon the Word, *Reject*, παραιτοῦ tranſlate it, *Excommunicate him*, or *cut him off* by Excommunication. So Doctor *Taylor*, (ſays) the Word ſignifies to be *drawn out of the City*, as an outcaſt; (and that is *rejecting with a witneſs*, if they will alſo, eject, deject, and ſtone him to death, as they did St. *Stephen*.) And a great many more (like Horſes in a Teame) *Jog on* (through thick and thin) *without chuſing their way*, following their Leaders; if they have great and hard names.

And yet ſuch an illiterate man (as I) can ſee no reaſon in the World that [παραιτοῦ] *reject* (in *Engliſh*) ſhould be conſtrued (that the Apoſtle meant that *Titus* ſhould) *throw a Heretick out* of the Church by Excommunication.

And this I will make bold to defend againſt all the *Fierce*, *Bloody and Sanguine*-complexion'd *Greek-Criticks* in the World.

But, (in ſhort) can any man *expound* the Apoſtles meaning (by μεγνῦ (which for the preſent we will conſtrue) *Excommunicate* the Heretick:) *better than* by the uſage he makes of it himſelf *in another place*? And can any thing better clear his meaning?

Compare then with this, 1 *Tim.* 5. 11. Νεωτέρας δὲ χήρας παραιτοῦ: *But the younger Widows Excommunicate* (or throw out of the Church, for what?) *for when they have begun to wax wanton againſt Chriſt, they will marry.*

And thus, if men had not two meaſures, *one to buy by*, and *another to ſell by*, they would not (by their Interpretations and Comments, to gratifie their ſpleen) ſet all the young Widdows in the Kingdom about their ears. For,

If a young Widdow (brisk, healthful and buxom) according to the Guerdon and Dictates of Nature to propagate her kind, make a ſlip or ſo, What then? then Excommunicate her; if a Regiſter or a Sumner ſmell it out, or have it in the Wind.

But then, (you'l ſay) let her Marry rather than Burn; Ay, but my fierce Interpreters will ſtill *have her upon the Hip* again, and Excommunicate her for Marrying, by vertue of 1 *Tim.* 5. 11. ſo impoſſible it is for a young Widow to come fairly out of their clutches, if παραιτοῦ ſignifie neceſſarily *Excommunicate*.

Nay, in the whole Bible παραιτοῦ or παραιτέομαι never ſignifies Excommunication. We meet with it, 1 *Tim.* 4. 7. τὰς δὲ βεβήλους &c. παραιτοῦ.

And there we can be content to tranſlate it, (gently) *refuſe* prophane and vain bablings, and *exerciſe thy ſelf rather* unto godlines: *So here*,

A Heretick after the firſt or ſecond admonition, *refuſe or avoid his company*, and rather exerciſe thy ſelf with men Orthodox, or men of Godlineſs.

This Word παραιτέομαι you meet with *alſo* in *Luk.* 14. 18, 19. and there it is tranſlated (as it ought) *to excuſe, forbear*, or be *excuſed*: And then the ſenſe will be,

A Heretick after the first or second Admonition, *excuse or forbear*, or *meddle no more with him*.

What a *Hub-bub*, What *Smithfield-fires* has this doubtful Word *kindled* in the World? How *many Goals* has this *fiery* and *fierce* construction fill'd?

Blessed Apostle! little didst thou intend by that harmless expression and μηδεν (*thereby*) so many Martyrs in the day of *Henry* 8. and Queen *Mary*, should have ascended (like *Elijah's* to Heaven in a *fiery Chariot*) from famous *Smithfield*, or, that the Goals, and Goalers should have been enrich't, with μηδεν.

Can μηδεν *refuse, avoid, excuse, or forbear*—be a sufficient Commission (wherewith) to Plunder, Imprison and Kill, all Christendom over, in Bloody Massacres, Fines, Goals, Dungeons and Confiscations, 'till for shelter (like the *Hungarians*) they fly for Refuge to the *Turk*, that (though a *Gracian* born, yet) never *at this sad rate* learnt to Construe μηδεν.

Known is the *Story* of that *Arrian-Heretick*, *Mahomet*, (afterwards) the great *Prophet of the Turks*, who, to inveagle his Followers and easie *Mussel-men*, told them he would *show* them some *Tricks*, and by *Faith remove Mountains*, and make two *adjoyning Hills* come together, though he did not (*thereby*) show *his Faith*, so much as his *Brazen-face*.

For mounting to the top of one of the Mountains, with his Disciples, he *admonish'd* the adjacent Mountain to come to him; but it *stirr'd not*: then he gave it a *second Admonition*, but *lapidi loquitur*, it made (*as if*) it did not hear, and budg'd not; *no, not upon the third summons.*

No, quoth *Mahomet*, *Will you not budg?* then if the Hill will not come to *Mahomet*, *Mahomet* shall budg to the Hill; and so fairly *marcht to it.*

I will not apply it, but this I will say, concerning some (call'd) Hereticks, that seem *fixt as a Mountain to* their Principles (and who but *Infallible-Sirs* can tell but that *after the way some men call Heresie, so Worship they the God of their Fathers.*)

If these *fixed Hereticks will not be removed*, if we had *faith like a grain of mustard-seed, we could remove these mountains* without the *carnal helps* of *Spades*, *Axes*, and *Pick-axes*; but 'till then, if the Mountains *will not come* to us, nor we so supple and condescending as to *march over* to them, *let them stand* and *fall* to their own Master, and Creator that there fixt them, except they obey the *first*, *second and third* Admonition.

Their Souls are their own, they best know on whose Errand they go; we have deliver'd our Souls, and done our duty, 'tis they must suffer, and is it not *punishment enough* to lose Heaven hereafter, but we must take their *Purses upon the High-way thither*, or Goal them, Sequester them, Kill and Slay; Fine and Confiscate; and make them take *Heaven by violence* (in a wrong sense) *vi & armis*, with Sword and Gun. Is the Church (for this) call'd *Militant*?

Beside, Heresie is not so *ill-natur'd a Word*, as fierce men make it, *Constantine* the Emperor calls Christian Religion Heresie, (that is) a Sect, or Profession, or Opinion. The Sect of the *Sadduces*, Acts 5. 17. and Sect of the *Pharisees*, Act. 15. 5. (in the *Greek* is) of the Heresie of the *Pharisees*, who believed. *Non sum in eadem cum illa Heresi*, (i. e.) *sententia*, says *Cicero* in his *Paradoxes:*

Quest. 3. *Against what Offenders and Offences Excommunication was made use of?*

Answ. 3. This requires (considering the large Premises) but a compendious Answer; namely,

This Sword of Excommunication was *never drawn* (that we read of) by our Blessed Saviour at all; nor yet by his Apostles, except that St. *Paul drew it twice*; once against an Incestuous Person, and then afterwards against *Hymenaus* and *Alexander* for Blasphemy:

Not a Fornicator, nor an Adulterer Excommunicated in those days (more than in our days) nor a Common-swearer or Blasphemer (amongst them more than amongst us) Excommunicated, except the said *Hymenaus* and *Alexander*, that we read of.

And

And these by an Apostle that *neither bore the said Sword in vain, neither mistook by nick-naming* the sin or the sinner; for he had the *Spirit of Discerning*, that we (poor Moles) do want: he *never shot at Random*, never miss't, or *shot beside the* right *Mark*; never made this Sword of the Lord to *Duel* or *Hack* in a *private Quarrel* or *Revenge*, much less upon *any false, unjust*, or *illegal ground*: and most of all would have *abhorr'd* to have *Coyn'd* with it, or made Money of it.

Quest. 4. *How Excommunication (at this day) does agree with the Laws of God, and the Laws of the Land?*

Answ. 4. By what has been said, *it does not appear to me* that the Holy Scripture makes Excommunication a *standing Ordinance* in the Church of the *Old or New Testament*.

Or, that ever any *Israelite* was debarr'd (or order'd to be debarr'd) the use of the Sacraments, for Moral Uncleanness, in Life, Manners, or Opinion, *in the Old Testament*; or, any Christian, *in the New*.

But herein, I pretend not to be Infallible, nor do I affirm it *peremptorily*, but humbly desire to be better inform'd of such as see more than my self, and of my Superiors: I may be erronious, but never will be obstinate, or a Heretick.

The *Positive Laws*, *Human* (so that they be *not contrary* to Gods) Law, I have learnt to *obey*, not to *dispute*.

And I Publish this chiefly, that thereby Learned men may take occasion, to inform and reform my Judgment herein, if it be erronious: But I have nothing to say against Excommunication so far as it is the Law of the Land, and not abus'd.

But by what Law of God or Man, the Lay-Doctors, Commissaries and Chancellors (without so much as the presence of a Priest *for formality sake*) have got the *power of the Keys*, and to make much Money of them for every trifle, transcends my understanding.

Quest. 5. *The fifth* Query, *What good or harm Excommunication has done in the World.*

Answ. 5. To which I shall *briefly Answer*, in the words of the Learned Mr. *Baxter*, in his late *Answer to Mr.* Dodwell---*p.* 106, 107, 108. (which I chuse (under favour) to quote, chiefly for the *Authority*, and also because *I am quite tyred* of this Theame, and will therefore wave at present my *own large Collections* (which would swell this Book too much) and make them make room for his *far more compendious* Argument in this following *Induction*.

'Nothing but *Ignorance* or *Impudence* can deny that the difficulty of knowing 'whose Excommunication it is that is to be dreaded as owned by God, hath en-'couraged professed Christians so confusedly to Excommunicate one another, as 'that this Excommunication hath been so far from constraining most to repen-'tance, that it hath made Christianity a horrid scandal to Infidels and Heathens, 'by setting the Christian World in the odious confusion of Excommunicating one 'another. To give some instances how far Excommunication is not coercive.

1. Who but the Devil was the gainer by Pope *Victor*'s Excommunicating the *Asians* about *Easter-day*? Did it compel them to Obedience?

2. When the Orthodox Excommunicated the *Arrians*, did it force them to obey? When they got almost all the Bishops for them, and Excommunicated and destroyed their Excommunicators?

3. When the *Cecilians* (or Orthodox) and the *Donatists* for so many Ages Excommunicated one another, meerly upon the difference which party had the true Ordained Bishops, Did Excommunications force them to Obedience?

4. (To pass forty other Sects) when *Rome* Excommunicated, yea, and Prosecuted the *Novatians*, Did it compel them to obey? And did not *Atticus*, *Sisinnius* and *Proclus* win more by allowing them their own Communion, and liv-

ing with them in Love and Peace? *Chryſoſtome* ſince threathed the *Novatian* Biſhop that he would ſilence him; but he quickly recalled his word before they parted, and durſt not do it.

5. Did *Cyril*'s Counſel againſt the *Joannites* win them, or harden them? Was it not *Atticus* and *Proclus* love and lenity that ended that diviſion?

6. Did the Excommunicating of the *Neſtorians* by *Cyril*, compel them to Obedience, when ſo much of the Eaſt are *Neſtorians* to this day, and requite the Orthodox with their Excommunications?

7. Did the Excommunicating of thoſe that rejected the Council of *Calcedon*, (the *Eutychians*, and *Acephali*) compel them to *Obedience*, when many Emperors took their part, and the greater number of Biſhops joyned with them, and they equally damned thoſe that received the Council for many Princes Reigns: And when ſo great a part of Chriſtians as are the *Jacobites*, *Abaſſines*, &c. own *Diaſcorus*, and condemn that Council to this day?

8. Did the Excommunicating of the old Hereticks, *Gnoſticks*, *Baſilidians*, *Valentinians*, *Pauliniſts*, *Apollinarians*, *Eunomians*, *Ætians*, *Photinians*, *Macedonians*, *Priſcillians*, &c. compel them to Obedience at all? or did they regard it?

9. Did the Excommunicating of the parties that were for ſilence (the *Acacians* as to the ὁμοιον, and thoſe that were for *Zeno*'s *Henoticon*) compel them to Obedience?

10. Did the mutual damnations of the *Phantaſticks*, *Juſtinian*'s and *Gamas* party, and the *Corrupticula*, force either to Obedience?

11. Did the Excommunications of the *Monothelites* compel them to Obedience; when in the days of *Philippicus* they had a Council, ſaith *Binnius*, of *Innumerable Biſhops*? And he ſaith, that the General Council at *Trul*, called *Quiniſextum*, was of the ſame men that were in the approved ſixth General Council, and that they were *Monothelites*.

12. Did the ſeveral Excommunications of the *Conſtantinopolitan* Biſhops by the *Roman*, and of the *Roman* again by them, and the *Alexandrian*, &c. compel either Party to Obedience?

13. Had the Pope Excommunicated the *Africans* in the long fraction in the days of *Aurelius* and *Auſtin*, would it have compelled them to Obedience?

14. When the Pope (at laſt) joyned with *Juſtinians* General Council againſt the *Tria Capitula*, and condemned the refuſers of it, did it compel his own neighbour-Biſhops to Obedience, when they ſo generally forſook him, that there were not three Biſhops to Conſecrate the Pope, but he was fain to uſe a Presbyter; and when they ſet up a Patriarch at *Aquileia* as their chief, and condemned or forſook the Pope for near an hundred years?

15. Did the Popes Excommunicating of the *Goths* in *Spain* and other parts, compel them to obey him?

16. Did *Auguſtines* rejection of the *Britains*, and the *Britains* and *Scots* long refuſing Communion with the *Romaniſts*, compel either Party to obey?

17. Did the Excommunicating of *Leo Iſaurus*, *Conſtantine*, and the reſt of the *Iconoclaſts*, compel them to obey?

Did the Excommunicating of the *Albigenſes* and *Waldenſes*, bring them to Obedience? Or was it not (ſay ſome Hiſtorians) the murder of about two Millions, that *ſolitudinem fecit, quam vocarunt pacem*?

19. Did the Excommunications of the Emperors, *Frederick*, *Henry*, &c. and their adherents, as the *Venetian* Interdict, compel them to Obedience?

20. Did the Excommunicating of the *German* Proteſtants, and Queen *Elizabeth*, and the *Engliſh* Proteſtants, bring them to Obedience? How many ſuch inſtances may I give you?

CHAP.

CHAP. XVII.

Of CONFIRMATION.

Confirmation was (*at first*) a good Invention of the Church, and *politickly and wisely* ordain'd: not (in *supplement to Infant-Baptism*, for *that* is sufficient without it) but *to the end*, that when Children come to the years of discretion, and have learned (*in the Church-Catechism*) what their God-fathers and Godmothers vowed and promised for them (as their *Sureties and Pledges*) 'till they came to Age, that they should in their *own persons vow* the same with their *own mouth and consent*, openly before the Congregation.

But *it is not a Sacrament*, or necessary to Salvation, (as the *Papists* insinuate) for it is certain by God's Word (as said in the Rubrick of the said *first English Common-Prayer Book* since the Reformation, made in the Reign of) *Edward VI.* 'That children beeying Baptised (yf they depart out of this lyfe in their infancye) are *undoubtedly saved*: And this Common-Prayer Book (as is said before) is declared to be composed by the *Aid of the Holy Ghost* in the Statute 2 *Ed.* 6. 1. And *there is* the Church-Catechism *set down*, beginning (*as ours*) *What is your Name?* And ending with these words---And therefore I say---*Amen, so be it*: But *our Catechism* is *much larger*, and all of it ought to be learnt *by all* before they be (brought to the Bishop to be) *confirm'd*.

And 'till *they can say this Catechism*, and give account of it, not (*like a Parrot*) hudling it over, but sensible, and understanding what they say, *shall they be confirm'd* by the Bishop, who ought by himself (or such as he shall appoint) Pose them (or Appose them) in it; *nor then neither*, except they also bring with them *one Godfather or Godmother*, that every Child may have a Witness of their Confirmation.

Nor *then neither ought they to be confirm'd*, except the Curate of the Parish where they dwell come along with them, or at *least send a Certificate* in writing with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

And then, if the Bishop, upon Posing them, find them fit, they *shall be confirmed* in manner as prescrib'd in the Common-Prayer Book.

But are these things observed, or *who regards them?* I have been 19 or 20 years *Rector* of the Rectory of *All-Saints* in *Colchester*, and during that time have had *three several Bishops* or Dioceſans.

Gilbert Bishop of *London* never made any *Visitation* into the Countrey and over his Dioceſs *to confirm* any; and yet the same Rubrick says, None shall be admitted to the Blessed Sacrament of the Lord's Supper, 'till they be confirmed, (*or desire to be confirmed*) *which last words* are not in the first Common-Prayer Book of *Edw.* VI.

Humphrey Bishop of *London* made but two Visitations, and in the latter never came near *Harwich* and that Countrey by twenty Miles, nor near *Colchester* by above eight Miles.

Henry Bishop of *London* has also made two Visitations, and consequently Confirmations, and several of my Parish have been confirmed by them.

But how? I never gave a *Certificate* of the Names of such as I thought fit and capable of Confirmation, the Question was never ask'd me, nor of any Minister that I know of; nor Godfathers and Godmothers requir'd (as the Rubrick enjoins) to every one that is confirm'd, nor many (if any) of the children, Men or Women, *appos'd* or pos'd by any Bishop, or other by him appointed to *examine the fitness* of them for the same.

Nor, did I ever see any Bishop ever examine any; if they did, I that was present saw it not done, and I am sure *many* (*if not all*) were confirm'd without questioning the matter, or any such said Certificate from the Curate.

Surely, Confirmation was *godlily design'd*, but a *perfunctory* performance there of at all adventures, is quite contrary to the Institution and *Act of Uniformity*?

Nor did I ever hear this essential Question put by the Bishop, namely---*Do ye here, in the presence of God, and of this Congregation, renew the Solemn Promise and Vow that was made* in your Name at your Baptism, (*nay, some have been confirm'd to my knowledge, that were never baptized*) ratifying and confirming *the same in your own persons*, and acknowledging your selves *bound to believe*, and to do all those things which your *Godfathers* and *Godmothers* then undertook (*and most of them, I am sure of my Parish never had any Godfathers or Godmothers, nor their Parents could be perswaded to procure them; or if they were willing, they were not able, by any means or perswasion to procure Sureties to be bound, promise and vow for their Children, or undertake by Vow that they should forsake the Devil and all his works, and obediently keep Gods Holy Will and Commandments*) for you.

Answer---*I do.*

But I say, there required no Answer where the Question was not put, nor the Answer particularly requir'd of each of them.

For all that was required, (or, I am sure of a great many) was *but to kneel down*, whilst the Bishop with a Common-Prayer Book *in one hand*, and the *other hand upon the head* of the person to be confirmed, said over each of them, these words,

Defend, (O Lord) this *thy Child*, (or this *thy Servant*, *if past Infancy or Childhood*) with thy heavenly grace, that he may continue thine for ever; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting Kingdom.

But in King *Edward* VI's Common-Prayer Book, Confirmation was quite another thing, and the words these.

First, The Minister signed them with the Sign of the Cross, saying---

Sygne them, O Lord, and *mark them* to be thine for ever, by the vertue of thy holy Crosse and Passion: confirme and strengthen them with the inward Unction of thy Holy Ghoste, mercifully unto everlasting life.

Then the Bishop shall *cross them in the forehead*, and lay his hand upon their head, saying,

N. or *M.* or any other Name.

N. *I Signe thee with the Signe of the Crosse, and lay my hand upon thee. In the Name of the Father, and of the Sonne, and of the Holy Ghost.* Amen.

But the Prayer preceding (is the very same with ours) observe it.

Almightie and everliving God, who hast vouchesafed to regenerate these *thy Servants of water and the Holy Ghost; And* hast geven unto them forgevenesse of all their sinnes; *Sende down from Heaven we beseeche thee,* (O *Lord*) *upon them thy Holy Goste the Coumforter, with the manifolde giftes of Grace, the Spirite of wysedom and understanding: The Spirite of counsell and gostly strength: The Spirite of knowledge and true godlinesse, and fulfyll them* (O *Lorde*) *with the Spirite of thy holy feare*; (but ours, adde, (onely) now and for ever.

And then this Collect following, is almost the same with that of King *Edw.6.* I'll set down only part of it, namely---

Almightie everliving God, whiche makest us bothe to will and to doe those thinges that be good and acceptable unto thy Majestie; we make our humble supplications unto thee for these Children, upon whome (*after the xample of thy holy Apostles*) *we have layd our hands,* (mark that, for it is the same in our Common-Prayer Book) *to certifye them* (*by this Signe*) *of thy favour and gracious goodnes towarde them: leat thy fatherly hande,* &c.

I know, a Bishop being a great person, may (*as Majesty uses to do*) when he means only his own single act, and single hand, say *we*, *we*; for so it is said---*we* have laid *our hands.*

But, how these words---*our hands*, can be meant of the Bishop's laying on his *single hand*, and but one hand, cannot be reconciled to any Grammar:

For in King *Edward* VI's Reign, the happy Reformers kept up---Imposition of hands (*not hand*) (as the Collect aforesaid says) after the example of the holy Apostles, and in imitation of the Apostles, laying on of *their hands* upon

upon the Disciples, and thereby conveying to them the gifts of the Holy Ghost.

Therefore the Papists anoint, or have an Unction, in meer Mimickry or Imitation of the Unction of the Holy Ghost; which was not sold or made of Apothecary Drugs, (as the Papists Unction is) but purely spiritual gifts of the Holy Ghost, the gift of Tongues, discerning of Spirits, &c.

But they that would fain be accounted *Successors of the Apostles*, and of St. *Peter* and St. *Paul*, and love to be called—the *Apostolical men*, would make Confirmation to be performed, or (of right ought) to be performed by *Bishops onely*, (who the Papists account to be) the onely Apostolical men, and Successors of the small Prophets or Apostles, St. *Matthew*, *Thomas*, &c. and *the Pope*, the onely Successor of St. *Peter*, and St. *Paul*.

But our first Reformers did not confine this Act of Confirmation to a *Bishop* (*alone*) but to other his Fellow Presbyters, who signed with the Cross, and said as many words over the head of the Child, as the Bishop himself.

Thus when *John* was present, *Peter* did not bid him *stand aside*, but both of them together laid *their hands* upon the young Converts, and they received the gifts of the Holy Ghost; in imitation whereof, Confirmation was brought in.

And the Rubrick, makes the Curate or his Certificate a necessary qualification; and that of (King *Edw.* 6.) the first Reformers, the Minister laid his hands on, or at least, *signed the Party* with the sign of the Cross, and said words over him; or, prayed over him.

And probably also (as is usual in Ordination) both laid their hands on; or else, what English or Sense is in those words in the Collect—*Upon whom we have laid our hands.*

But now (I say) the *Bishop*, without the concurrence or consent of the Minister of the Parish (who best knows the state of the Flock) *alone confirms* all that come; which are *very few* (God knows) not one (in a hundred, or more) that are baptized;

And those, or most of them, *hand over-head*, without any previous examination of their fitness:

And therefore who can pray in Faith, or believe what he says and prays, as aforesaid, in these words—God, who hast vouchsafed to *Regenerate* these thy Servants by water, and the Holy Ghost; (*and yet for ought he knows* (I am sure of some) *were never baptized so much as by water*; *over whom* (yet) *he prays, or ought to pray, in these words, and then*—) and hast given unto them forgiveness of all their sins, &c.

Be not deceived, God is not mocked, (saith the Apostle:) But what extravagancy will not men run into, that would grasp all to themselves, contrary to the provision the Law has made for the Minister's consent and concurrence (at least) to this same Confirmation; to his actual laying on of Hands (as well as the Bishops) in King *Edward* VI's time, and signing with the Cross (as well as the Bishop) and praying over their heads, part of that Prayer that now the Bishop will say alone; but in King *Edward* VI's Common-Prayer Book, the Minister said alone, before the Bishop toucht the Party to be confirmed.

So that Confirmation, *without previous* examination and fitness; *without Godfather* or *Godmother* for a *Witness*, and without the *Curate's presenting* those of his Parish to be confirmed, and *certifying their fitness*, is not only rash and perfunctory, impertinent and contrary to the great design those had that invented it, but is also *illegal, and against Law*, and the Act for *Uniformity*.

Hereafter I may, perhaps, shew at large, when and by whom it was invented; but this for the present, I am clear for the use of it according to Law; but the abuse of it is abominable.

I write this for the observation of the Law, and that such as cry down *Nonconformists*, and call for Gaols, Stocks, Fines, Excommunications, Suspensions, Deprivations, and Confiscations, may learn Forbearance, Mercy, *Humanity* and Kindness *to humane kind*, considering humane frailty so visible in themselves; and may not with the same mouth opened against *other Nonconformists*, at the

ſame time, *pronounce* their *own doom*, and deprivation of their ſpiritual *Promotions*, that are worth the keeping and tugging for.

And may *learn to be quiet*, and bleſs Almighty God, that they are *ſo well on't* themſelves, and never *Vex themſelves to vex others*, breathing out nothing but miſchief and ruine, to ſuch as are loth to *unman themſelves* by ſervile Baſeneſs, Flattery and Sycophantry.

For my part, I would much rather ceaſe to be a Clergyman, than ceaſe to be an Honeſt man, an Engliſhman, and a Gentleman:

Which ne'r a *Flattering Pimp* and *Sycophant* in *England* can poſſibly be.

In ſhort, *Confirmation* is either *good for ſomething*, or *good for nothing*; either *good, fit* and *expedient*, or *not expedient*.

If it be not expedient, Why is it put into the Common-Prayer Book, or ſo much as (once) perfunctorily practis'd?

If it be good for ſomething (*which I readily grant*) then why is it not us'd, but abus'd?

1. Why is it ever us'd by a Biſhop, *raſhly*, hand over-head, *Hickletee-Pickletee*, to all *that kneel down*, whether baptiz'd, or unbaptiz'd; whether they *can*, or *cannot ſay* their Catechiſm; whether they have Godfathers and Godmothers, along with them, or though they *never had any ſuch Godfathers or Sureties*; but tell Stories, when they ſay—*They did promiſe and vow three things in my name, &c.* as in the Catechiſm: And *not one word* of all the *three* is true, or was ever promis'd or vow'd by any body, no, not by their own Parents, who, one would think, ought to be moſt concern'd both in the Vow and Performance?

2. Why does not the Biſhop require the *Significavit* from the *Pariſh-Miniſter*, of the Truth of the Premiſes, and the fitneſs of thoſe that are to be confirmed; but this 'tis to do *all alone*, what is *impoſſible to be well done by any one man*.

3. Why does not the Biſhop go to *all the Pariſhes* in his Dioceſs, to *confirm the Souls that are therein?* It is his work, and he is *well paid* for the ſame. And why *onely*, at a *great Town, two or three*, where there is a *great Inn*, and *good Accomodation?* I am confident St. *Paul* never ſent his Harbinger before him, (when he went to viſit *the Brethren, and ſee how they did*; and by *Preaching*, *confirmed or ſtrengthned the Souls* of the young Converts;) or, when his Harbinger return'd with ſad News of cold comfort and accommodation, ſtopt his Coach, and fac't about to the next good Town.

4. Is not the *Souls of Villagers* and *Countrey-Folk*, as dear to God, and (*ought to be as dear*) to a Biſhop, as thoſe of the *Citizens* and *Towns* of good Trade and Accommodation?

5. If *Confirmation* be *onely a Biſhop's work*, and alſo a *needful* work, (as the *Common-Prayer Book* ſeems to ſay) then why is not *Confirmation* the *Biſhop's daily work*, if the People *want ſuch daily bread?*

And the Unconfirmed Perſons and Children (in *London*, *Weſtminſter*, and *Lines of Communication*) cannot poſſibly by *one Biſhop* be confirmed in *Twenty Years*, (though he *do nothing elſe*, every day in the week, without reſting the Sabbath) although he confirmed *Forty every day*; which are as many as he can well examine, (as the Law and Reaſon admoniſhes they ought to be examin'd) though both his Chaplains were his *Aſſiſtants* in ſo ſolemn and grand Inqueſt, on which the receiving of the bleſſed Sacrament of the Lord's Supper does depend; and to which ſuch ſerious and previous Precaution is ſo neceſſarily requiſite.

And by that time the Biſhop and his Chaplains have ſpent twenty years in ſo good a work, they had need begin *their Circuit again*, for in thoſe 20 years, *a new Generation* will ariſe, that will need their helping hand as much as the former, and ſo for ever would the Biſhop of *London* be employ'd in *London onely*; and then what would become of three Counties more, *Eſſex*, *Middleſex*, and *Hertfordſhire?* How ſhould *we in the Countrey* make ſhift without *Viſitations*, *Procurations*, *Confirmations*, *Inſtitutions*, *Inductions*, *Conſecrations* and *Ordinations*; for which the Biſhop *could ſpare no time*, if he have his hands full of Little *London* onely? Wherein are more Profeſſors of Chriſtianity, than were in a thouſand Biſhopricks in the Primitive Times?

6. If

6. If *Confirmation*, and the said *previous examination* and capacity be requisite, (as the Rubrick asserts and enjoins) then will not greater Inconveniences necessarily follow? Namely, either making *Dioceſſes leſs*, and after the Primitive Mode, and like the Primitive Chriſtians, (when no Biſhop had above one Altar, nor more of his Dioceſs than his Chancel and Church would well hold:) as is ſufficiently and undeniably prov'd by Mr. *Baxter*, in his Treatiſe of Epiſcopacy: a Pariſh and a Dioceſs ſignifying one and the ſame thing, and ſome (one) of our Pariſhes (as *Stepney*, *St. Martins*, *St. Gyles's*, *St. Andrews Holborn*, &c. the leaſt whereof) would make an Hundred Primitive Dioceſſes; nay, it is well if an Hundred Biſhops could look well after one of them Pariſhes, as they ought to be look'd after. Four hundred years after Chriſt, in *Auguſtine's* time, at a *Conference Provincial*, there were 286 Biſhops, and 120 abſent, and 60 Sees vacant, 486 Biſhops in one Province. Or elſe, if the Dioceſſes continue ſo *vaſt*, then *Suffragan-Biſhops*, and *Chorepiſcopi* muſt neceſſarily come *into Play again*, or elſe *Confirmation* (muſt either *not be done*, or *not done as it ought*, and as is required by the Statute to be done;) impoſſible to be done throughout a whole Dioceſs *by any one man* or *Biſhop*, in ſuch manner as the Law enacts.

So that neceſſarily either the *Dioceſſes* muſt be made leſs, or my *Lords the Biſhops* (by *Biſhop-Suffragans*) augmented in Number, or elſe *Confirmation* taken out of the *Common-Prayer Book*, or at leaſt altered.

'Tis a Fable to ſay, That *Atlas* (alone) bore up the Heavenly Globe *on his ſingle Shoulders*, 'tis a *Burden too great* for any individual mortal man; and ſo is the Office of a *Dioceſan-Biſhop* at this day, except his work be made leſs, or his Helps in Government more and greater.

By Helps in Government, I do not mean *Excommunicating Helps* in Government, Lay-Chancellors, Doctors, Proctors, Regiſters, Vice-Regiſters, *&c.*

But *Saving Helps*, and *Confirming Helps*, *Chorepiſcopi*, *Suffragan-Biſhops*; a word *no* (Nuſance, nor a) *ſtranger* to our *Engliſh* Language.

But will that old Remedy of *Suffragan-Biſhops* be ever liſtned unto? What Biſhop alive will be guilty of ſo much---*Self-denial*, (as conſcious of his own Inability, or rather Impoſſibility, for the diſcharge of ſo great a Cure and work) as to take in Partners and Comrades to ſo high a Chair, where (ſome think) there's room little enough in all Conſcience for one Corps.

I confeſs it would ſhew *great Zeal* in my Lords the Biſhops, and *Obedience* to the celebrated *Act of Uniformity*, if to ſhew their *Conformity* thereunto, and their Love to *Epiſcopal Confirmation*, they ſhould Surrogate many *Suffragan Biſhops*, as Coadjutors in ſo bleſſed a work; and would *chronicle* them, and *renown* them to all Poſterity, and entitule them to the *great Honor* of being *Conformiſts* in After-Ages.

But ſome men *do not love Honor ſo well*, as to purchaſe it at ſo *dear a Rate*: For in all Conſcience the *Suffragan-Biſhops* that ſhare in the Pains, might honeſtly *put in their Spoons* for a Meals-meat, and ſhare in the Gains.

For that very Trick therefore, I do not expect to live to ſee ſuch a Primitive Face of the Church in this Iron Age, nor ſo much Tenderneſs and Conſcientiouſneſs in the diſcharge of Duty and Self-denial in any Biſhop; but I wiſh I could ſee it. In the *Interim*, as I hap to meet with them, I will ſee if I can perſuade them to't, becauſe the Harveſt is ſo great, and the Labourers too few, no wonder, ſo much *good Corn is loſt*, (amongſt the *Nonconformiſts* and *Quakers*) and *ſhakes in the Field*, for want *of more hands to the work*, the mighty work *of Confirmation*.

Nothing can be more *appoſite* and *ſeaſonable* to conclude this Eſſay, (than His Moſt Gracious Majeſties Declaration (*pag.* 11.) publiſhed *Anno Domini* 1660.) to vindicate it from all appearance of Novelty; in theſe words:

"Becauſe the Dioceſſes, eſpecially ſome of them, are thought to be of too large Extent, We will appoint ſuch "a Number of Suffragan Biſhops, in every Dioceſs, as ſhall be ſufficient for the due performance of their work.

3. "No Biſhop ſhall obtain or exerciſe any part of Juriſdiction which appertaineth to the Cenſures of the "Church, without the advice and aſſiſtance of the Presbyters: And no Chancellors, Commiſſaries or Officials, as "ſuch, ſhall exerciſe any Act of Spiritual Juriſdiction, in theſe Caſes, *viz.* Excommunication, Abſolution, *&c.*

"As to Excommunication, Our Will and Pleaſure is, That no Chancellor, Commiſſary or Official, Decree any

" Sentence of Excommunication or Abſolution (*Yet I my ſelf was Abſolv'd by Dr.* Pinfold, *and Dr.* Stearnes, *two Lay-Doctors, in the Delegates, no Presbyter being preſent*; Quære, *Whether the Statute aforeſaid,* 25 H. 8. 19. *which alone conſtitutes the Delegates, gives ſuch Delegates power to Excommunicate and Abſolve? how come they by the Power of the Keys?*)

" Nor ſhall the Archdeacon exerciſe any Juriſdiction without the Advice of Six Miniſters of his Archdeaconry, " whereof Three to be nominated by the Biſhop, and Three by the Election of the Major part of the Presbyters " within the Archdeaconry.

4. " To the End the Dean and Chapters may the better be fitted to afford Counſel and Aſſiſtance to the Bi- " ſhops both in Ordination, and other Offices mentioned before, &c. Moreover, an equal Number to thoſe of the " Chapter of the moſt learned, pious, and diſcreet Presbyters of the ſame Dioceſs, annually Choſen by the Major " Vote of all the Presbyters of that Dioceſs preſent at the Election, ſhall be always adviſing and aſſiſting together " with thoſe of the Chapter in all Ordinations, and every part of Juriſdiction which appertains to the Cenſure of the " Church; and at all other ſolemn and important Actions, in the Exerciſe of the Eccleſiaſtical Juriſdiction, wherein " any of the Miniſtery are concern'd.

—— " And Our Will is, That the great work of Ordination be conſtantly and ſolemnly performed by the Bi- " ſhop, and his aforeſaid Presbytery. ——

5. " We will take Care that Confirmation be rightly and ſolemnly performed, by the Information and with the " Conſent of the Miniſter of the place —— who ſhall admit none to the Lord's Supper, 'till they have made a cre- " dible Profeſſion of their Faith, and promiſed Obedience, &c.

This was the Judgment of His Majeſty, in that Declaration, (which ſee at large) to which the Parliament, that made the Act of Uniformity, gave ſo much Deference and Reverence, That they Publickly gave His Majeſty Thanks for the ſame.

And as to the matter in hand, *concerning Confirmation*, they Enacted it almoſt to a Tittle, which ſee in the Rubrick, foregoing that Sacred Office: But who is *Conformable thereunto*, and *who are the Nonconformiſts now*? And who makes a pauſe in the work, 'till firſt be obtained the *Information and Conſent of the Miniſter of the place, without which* (in the Judgment of His Gracious Majeſty) *Confirmation could not be rightly* and ſolemnly performed?

It has been prov'd, that if a *Dioceſan-Biſhop* had no other work, beſides *Confirmation only*, it is impoſſible that all the Biſhops in *England* ſhould confirm thoſe that want Confirmation in *this one only Dioceſs of* London, though they did nothing elſe, and left their own Sees vacant, if they obſerve the Rubrick and Act of Uniformity, and not do it (*as is too frequent*) perfunctorily, and ſhamefully, but with ſuch previous caution, ſcrutiny, examination and circumſpection, and with Certificates thereof, and Godfathers and Godmothers, as the Common-Prayer-Book enjoyns.

Grant Confirmation to be a good and needful work, yet the Law enjoyns Impoſſibilities, if no one man can poſſibly be ſufficient for theſe things, though he ſhake off all worldly Affairs and Counſels.

Again, If a *Dioceſan-Biſhop* had no other work but only to *teach* and *exhort* his Flock, (publickly, and from Houſe to Houſe, as *Ignatius* tells us, all Biſhops did in his time, *in the ſecond Century*, before ever any *Dioceſan-Biſhops* were heard of; for Biſhops then were to enquire after every one by name, even Man-ſervants and Maid-ſervants), even this *neceſſary feeding-work* of a good Shepherd would be fully employed in a ſingle Pariſh: and in ſuch a Pariſh as Saint *Andrews-Holborn*, London, there would be work enough for the Biſhop and his Dean, though the Lecturer and Reader came in *to help*.

For no Biſhop in the *Primitive-times*, nor 'till Pope *Silveſter* I. had more than one *Flock*, one *Altar*, one *Church*, nor then neither, except only in *Rome* and *Alexandria*: Indeed, the Apoſtles that had the Gift of Tongues travelled all Nations, and were Itinerant Preachers for the moſt part, but I ſpeak of ſetled, ſtanding Officers of the Church, called *Biſhops*, or, which is all one, (in Scripture-Language, as Dr. *Hammond*, *Jo. Gerſon*, *Grotius*, and moſt learned men generally agree to be all one with) *Presbyters*; for a *Sub-Presbyter* (ſuch as Pariſh-Prieſts are made in *England*) is not to be found in the Holy-Scripture of the New-Teſtament, nor the Prime-Primitive-times.

How then? and when did *Dioceſan-Biſhops* come into the World? and wherefore? may ſome ſay.

To which I will anſwer, but not before ſome-body anſwer me this Queſtion, How, when and wherefore, Hell and Devils came into the Word? for from the beginning Hell and Devils were not.

Some

Some ſay, it was Pride and Ambition that made Angels of Darkneſs of thoſe that were firſt Angels of Light; *Lucifer* would be like his Maker, ambitious for Rule and Domineering, and, like God, to be Omnipreſent and Ubiquitary: Therefore, Down *Lucifer*, Down to Hell, and be condemned (ſaid the Almighty) to Everlaſting Chains of Darkneſs to the Judgment of the Great Day.

Hiſtory (*Eccleſiaſtical*) tells us that the *Chorepiſcopi*, or *Country-Biſhops*, (juſt like the *Rectors* of the Pariſhes, ſaving the Name; nay, *even the Name* too of *Prelates* (and *Hierarchici*) was given to Pariſh-Presbyters, (though Pariſhes are no antient Invention) *Presbyteri qui præſunt Eccleſiis*, &c. *Concil. Aquiſgr.* and the Learned *Fileſacus*, p. 576, 577. proves it abundantly, that *Presbyters* were called *Prelates*, as well as *Biſhops*, *Epiſcoporum* (*eſtar ſuam habebant plebem regendam*;) I ſay, the *Chorepiſcopi* were diſmiſt of their Authority by the rich adjoyning *City-Biſhops*,---*ne vileſcat nomen Epiſcopi*----poor *Country-Biſhops*, that have no Lordly Equipage, will make the name of Biſhop cheap, and vile, and vulgar.

Ay, Ay, ſo it will; What? Can a *Lord-Biſhop* ſound like a Lordly Name, when poor fellows, ſuch as St. *Paul* the Tent-maker, and St. *Peter* the Fiſherman, and poor Country, Rural, Beggarly Biſhops, pretend to the ſame Power and Authority in Name and Thing?

Can the name of a Biſhop ſound Lordly and Domineering over the reſt of the Brethren of the Clergy, if it be common to every beggarly Miniſter of Chriſt, and Steward of the Myſteries?

Therefore *make Room*, and enlarge the Boundaries, the Arch-biſhoprick of *York* was glad to ſwallow ſeven little Biſhopricks at one gulp to make it ſwell but to the bigneſs it is now of, yet lopt and cropt.

Can the Tythes of a ſingle Pariſh maintain ſix Lackqueys, ſix Grooms, and as many idle Gentlemen: or, (as the *Dutch* ſtyle them) idle men? Can lean Eaſter-Offerings buy a guilt Coach? Come----tell me that; Or can a ſingle Acre of melancholly and ſolitary Glebe-land make fat ſix *Flanders*-Jades, or Coach-Horſes? No---*you muſt ſay*, No---why then read the Learned Hiſtory of the Council of *Trent*, compos'd by Father *Paulus*, a Papiſt, but as great an Enemy of proud Prelacy, as any Proteſtant; he will tell you, in Page 330, 331, 332, 333. How *Grandieur*, *Grandieur*----And *make Room* there---*Sirrah*, for my Lord Biſhop----(after the Emperors became Chriſtian, crept gradually, and ſtole into the Church, unknown to the Primitive and New-Teſtament ſanctity.)

I owe the Pope one touch more of my Pen, if it be but for bringing in, maintaining, abetting, and promoting Prelatical and Eccleſiaſtical Lordlineſs and Domineering, in ſpight of his (vaunted) Predeceſſor St. *Peter*, and in ſpight of our *Bleſſed Saviour*; to both which he vaunts himſelf to be the Vicar or *Vicegerent*. 1 Pet. 5. 3. Luke 22.

Luther's ſingle Pen gave his Holineſs ſuch a *crock* or *ſcratch*, the wretch has look't ugly and deform'd ever ſince, to all Chriſtendom, that have but eyes of Reaſon or Religion, or any *heart of a man* in them, to ſee (with pity) the Butcheries of that *cruel man of ſin*, ſurrounded and upheld by Curſes, Excommunications, Abſolutions, Inquiſitions, Writs and Goals.

St. *Peter* indeed was put into a Goal, but he got out without paying any Fee, and never help't any man to a Goal by curſing him, or help't the Goaler to his Fees, much leſs, *Gregory*.

Of old, the Heathens Perſecuted the Chriſtians, now Chriſtians (*in name*, I mean) Perſecute Chriſtians more cruelly than thoſe under *Mahomet* and the *Great Turk*.

Oh the Impudence, as well as the Villany and Bloody Hypocriſie of ſuch Religion; 'twas this Blood-red Religion---that made the *Indian* Heaven to forſwear, becauſe he heard the *Spaniards* were there.

Gore-blood Religion thus Confounds
The Naked Truth with Blood and Wounds.

Conniving at known Whores and Whoremasters, Atheists, Infidels, Debauchees, Drunkards, Cursers, Swearers and Blasphemers; I wonder who ever saw a Whore, or Whoremaster, call'd to *Doctors-Commons*, or other Court-Ecclesiastical, and do Penance in a White-Sheet, since the Restauration of his Gracious Majesty? I never did, they find fairer Quarter, Spiritual-Courts are no Bawdy-Courts, I would have you know. But does any man speak against their Fees? or bring down the Fee of a Marriage from 15 *s.* to poor 5 *s.* or dare speak against Illegal Ceremonies, bowing, and ducking, and cringing to the East, to the Altar, towards the lighted Candles?---

Where is the Villain? stop his Mouth, Gagg him, Pillory him, Crop him, Curse him, Excommunicate him, Gaol him; nay, Man-catch him, Indict him, Sue him, Vex him, Plague the *Tom-Tell-Truth*: nay, hang him, if possible.

What should he do in a Church, where a *Tory-Teague*, newly Converted thereunto, *Fast and Trot*, *Joy*, shall have fairer Quarter?

But is there any Christianity, Law, Equity, Reason or Conscience for such Methods? or to damn a man by Proxy or Deputy, Gaol a man by Proxy, feed the Flock by Proxy; well, let men do to themselves what they do to others, and *feed themselves* (too) only by Proxy and Deputy, and see if, in a little while, they do not look as lean and cadaverous, as the poor starv'd Flock that is fed by Proxy, and rul'd by Proxy and Deputies, and under Officers, Chancellors, Officials, Surrogates, Registers and Apparitors.

Shall Wolves in Sheeps-cloathing (that have Nayls, and Teeth, and Fangs) (behold the Print) govern the Sheep of Christ, (that neither knows them, nor are known by them) jealous and zealous far more for the breach of a Ceremony, Humane Laws, their own profit and honour at ten thousand times more, than Adulterers, Blasphemers, *&c.* breaker of Laws Divine, and dishonourers of the Almighty God; oh the abominable Hypocrisie of such Religion!

Worms-meat (Acts 12. 23.) *shall know* that God will not be mocked.

The CONCLUSION.

THus you see (*my gentle Readers*) what *an Example* the Ecclesiastical-men have made of me; in *plaguing me* in their Spiritual-Courts as you have heard, and at the *Assizes* and *Ctown-Office* (and in the name of our Good and Gracious King too) for *Barretry*, *Barretry*---

And will not this be a *terror* to all *English-men* (for the future) for ever *writing* or *speaking* any more *Naked-Truths* against them, and their Extortions, and Illegal and unconscionable Fees in the Courts of Conscience, or *Courts-Christian*, in Probates of Wills, Letters of Administrations, Ordinations, Institutions, Inductions and Sequestrations; Licences, Indulgences and Dispensations; Absolutions, Suspensions and Excommunications; Synodals, Procurations and Visitations, *&c.*

There were more *old Naked-Truths* to the same purpose made against them, for the like Crimes; namely, the said Statutes, as 31 *Edw.* 3. 5.---3 *Hen.* 5. 1.---and 21 *Hen.* 8. 5, &c. And why did they not fret and gnash their Teeth, (*as well also*) against *those* Naked-Truths?

They durst not, but they dare and do (*to this day*) live in *defiance* of the said *Naked-Truths* and *Statutes*, (the more bold and overbold they, you'l say) but they cannot for fear of a *Præmunire*) call a *Statute* and *Parliament-men to account* before them, *& coram nobis*, as formerly into the Star-Chamber and High-Commission-Court; no, *not now*.

Dat Deus immiti cornua curti bovi.
Curst Cows have short Horns, saith the Proverb.

But *fœnum in cornu* still: I had need be shie of them.

For

For beſides the ſaid *Promotion* of the ſaid *Henry* Biſhop of *London* againſt me in the *Arches*, and Barretry in the *Kings-Bench* (in *both which* they have hitherto no cauſe to glory or rejoice, praiſed be Almighty God for his help and aſſiſtance.)

There is (*Still*) another Vexation and *Law-Suit* brought againſt me, and in the *Kings-Bench too*, and at the Suit of the ſaid *Henry* Biſhop of *London*, upon the Statute--- *Scandalum Magnatum*, 2 Rich. 2. 5.

Help me ſtill (*good God!*) when ſhall we have done?

Burthen upon Burthen, Suit upon Suit, Vexation upon Vexations, Canons upon Canons, Burthens and Canons, enow (one would think) almoſt *to ſink* a ſtout Frigat, or *Bluffe Man of War*.

Indeed that Statute was made, when *Popiſh Prelacy* was in its Splendor and *Meridian*, (they even made what Laws they liſt) yet the *Houſe of Commons* have attempted at it, *more than once*; and our bleſſed Saviour abſolutely condemns all *Clergy-Domineering* one over another, that whatever the Princes of the *Gentiles* do, in exerciſing Lordſhip and Dominion over one another, yet *his Clergy ſhou'd not do ſo*; 'tis a ſhame (eſpecially) for *Apoſtolical men*, and ſuch as pretend to be the Succeſſors of the Apoſtles, that they ſhould not be as ambitious alſo to ſucceed them in their *Chriſtian humility*, and Brotherly kindneſs.

And I have read ſomewhere, (I think in *Cook's Inſtitutes*) That all Laws of men are *ipſo facto* null and void, if contrary to the Laws of Chriſt.

And this Scandal (*forſooth*) muſt be ſworn too by the ſaid little Vicar *Harris*, an incomparable perſon, that not being able to defeat me of my *ancient Rights* and Profits of my ſaid Pariſh of St. *Buttolphs* in *Colcheſter*, (which have been enjoyed by me above 20 years, and by my Predeceſſors, *Rectors of All-Saints*, about Sixſcore years before, even ſince the diſſolution of Monaſteries, yet) the ſaid *Henry* Biſhop of *London* granted the ſaid *Harris* a Sequeſtration of them, but in vain; yet ſome hope 'tis not in vain to bring the ſaid Action of *Scandalum Magnatum* againſt me, and the ſaid *Harris has ſworn it already*, and the ſaid Biſhop has declar'd againſt me accordingly, That I ſhould ſay, the ſaid *Biſhop was ignorant and impudent*, and had a hand in the *Plot* (and that I thereby meant) that the ſaid Biſhop had a hand in the *Popiſh Plot*, or to that effect.

I have heard that the ſaid Biſhop has (of all Biſhops) been accounted (without reflection) the Proteſtant Biſhop *with an Emphaſis*.

But that (*ever*) any Man ſhould imagine that he was Popiſhly affected, much leſs, that ever he had a hand in the *Popiſh Plot*, (many People ſay alſo there is *no ſuch Plot*) never, *never ſure yet* came into any Man's *Noddle* (how extravagant ſoever) *to conceive*.

And if I had hapned to have ſuch a ſenſleſs Thought, that I ſhould be ſo *Bedlam-mad*, to make the ſaid *Harris* my Privy-Councellor, (that came *to eat the Bread out of my mouth*, and (I thank God) never frequented ſuch Mens Companies, much leſs Familiarity) is no more poſſible for any *reaſonable and unprejudic'd Men* to credit or believe, than that I ſhould impart and communicate ſuch *fond Scandals* to ſome *Iriſh Tories*.

Man-catching will, in time, be *out of Faſhion* ſurely; and I live in hopes, that *Honeſty* and *Chriſtianity* will never be ſo much decry'd in *England*, as it is, at this day in *Italy*, *where*, (when they would expreſs Emphatically, that a Man is an *Errant-Fool*) they deſcribe him with this *opprobrious Paraphraſe*, ſaying--*The Man is a Chriſtian*; meaning thereby, he is ſo much a Coxcomb, that he *ought to be beg'd for a Fool*.

'Tis a mighty *pretty Age* we live in, to be *Recorded* and *Chronicled* to Poſterity; new and *monſtrous* Diſeaſes, require new and *ſharper* Remedies.

And I wiſh there were *a Law*, a ſevere Law made againſt *Suborners* and *Man-catchers*, that they might fall *into the ſame Pit that they dig for others*; or, as *Perillus*, might *hanſel* their *own Brazen-Bull*; or, like *Adonibezek*, undergo the *ſame* Puniſhment cruelly invented for *others*; And that (like him) they might have cauſe to ſay, *Judges* 1. 7. *As I have done*, (or endeavor'd to do, for here (as in Treaſons) we muſt take the *Will for the Deed*) *ſo God hath requited me*.

——— Nec Lex eſt Juſtior ullâ
Quam necis Artifices arte perire ſuâ.

'Tis fit, Death's Engineers handſel and try
Their own Inventions of Mortality.

Or thus:

'Tis fit, Men witty to deſtroy, ſhould try
Their own Machines of Death, and by them dy.

And then, from the *leaſt of us*, even to the *greateſt of us*, we might well *tremble to do* to others what we ſhould be *loth to be done* to us, to the hazard or loſs, not only of Life, Liberty, but Eſtate and Family, Honours and Inheritance, in urging, moving, ſtimulating, perſuading and tempting with Money, Lands, *Preferment*, Preferment, (*for there are two ſorts of Preferment belike*) and ſometimes with *Menaces* and Threatnings to enforce men to damn their own Souls, to murder the Innocent, by *form of Law*.

Jezabel nick't it in Politicks, when (by the plauſible aſſiſtance of *Falſe Swearers* and *Man-catchers* by her, and *her Miniſters ſuborn'd* (thereunto) ſhe made the Law, the *righteous Law* contribute and *club* to the *knocking out Naboth*'s brains, in hopes and proſpect of the pleaſant Vineyard.

Heaven be prais'd in *England* for a *Prince* made up of *Mercy* and *Goodneſs*, admitting no Impreſſions to gratifie ſiniſter Ends and Deſigns, or, Revenge, *Revenge*:

Which to a polluted Palate and *Guſto*, (*out of taſte*, and contaminated with malice and wickedneſs) *reliſhes* and *ſmach's more ſweet* (as he ſaid) *than Muſtadine* and *Eggs*:

Yet it leaves a curſed Farewell; *Will it not be bitterneſs in the latter end?*

'Tis *an unhappy time*, and miſerable, when, in a Chriſtian Realm, it happens to prove *dangerous*, or fatal to a man *to ſpeak Truth*.

Tacitus tells us, That it was the happineſs of the glorious Reign of *Nerva*, that every man might *think* what he *pleas'd*, and *ſpeak* what he *thought*: nor was it to be fear'd, that any man ſhould ſpeak againſt *Nerva*'s Government, wherein *no good man* could poſſibly live *uneaſie*.

But *now*, ſince our late unhappy Confuſions, it has been thought meet, and (without all Controverſie) upon legal and ſubſtantial Reaſons, to *alter* that old Engliſh Maxim---*That words may make an Heretick, but not a Traytor*;

Who, if I might have my wiſh, ſhould *not live* a moment.

For Treaſon, as it is the *blackeſt* of Crimes on this ſide *Hell*, ſo it is attended (and *moſt juſtly*) with the moſt *diſmal puniſhments*, and *everlaſting*; reaching not only to the loſs of the Traytor's Life, Honour and Eſtate, but extending *for ever to his Poſterity*.

And therefore the Law of *England* (that is *ſo tender* of the Life of a Man, that a *Butcher* (us'd to *Blood*, though but of *Bullocks* and *Beaſts*) is not permitted to be empanel'd *upon a Jury* of Life and Death, as I have heard) is *much more tender* of the Life and Livelihood of *a whole Family* and *Poſterity*.

And therefore it does well, to require that *ſuch a Crime* as Treaſon ſhould be *well prov'd* by honeſt and legal men, ſuch as *fear God* and *an Oath*, not ſuch *vile Shacks* as will ſwear an *hundred Oaths* for *Nothing*, or a Whisker for *Something*.

Nay, by the *Civil Law*, (which is the *Municipal Law* of moſt Nations in *Chriſtendom*) a poor beggarly Raſcal is not admitted to be a *Witneſs* in any caſe; *Perſonæ vili non facile creditur*.

For *Poverty* is a temptation to *Perjury*, with *very* very *eaſie* Subornation, and therefore *Suborners* do uſually (as *Jaundice-People do for Lice*) ſearch the *Gaols* for ſuch *kind of Cattel*, and *for Men in Neceſſity*.

Wiſely (for this cauſe) does *Agur* pray to God againſt *Poverty*, leſt he ſhould *take the Name of God in vain*; (that is) leſt he ſhould through Poverty

ty) be *the more easily* tempted to Perjury, or to forswear himself, *Prov.* 30. 9.

And *God forbid* that Villany should ever be *more prosperous* than Innocence; or that the *Devil* should Reign *so powerfully* in Mens Hearts and Consciences, that *Truth* should not dare to *walk Naked* in *Christendom*; but be forc'd never to appear in Publick, but (like a *Champion* in the Lists) *arm'd Cap-a-pee* for fear of the Enemy.

God forbid, That *England* should have the *Plague again*, and waste and consume with so *mortal a Malady* without a *Remedy*; or that the righteous Law, (*the best Remedy*) should so be abus'd, as to make the *Remedy worse than the Disease*, or exasperating the Humors confederate with the Disease.

That *High-Priest was a Devil* Incarnate, that (under colour of his *Sacred Robe* and *Function*) poyson'd his Adversary with the *Consecrated Host* or Sacrament, making the *Bread* of Life his *Bane*.

And *hard is the hap* of those Patients, that are left to the *sad choice*, either to dye by their *Disease*, or by the Remedy, the *hand* of the Physician; — *hang such choice*.

Thus *Statesmen* that consider not the design of God, and the order of Nature, in such *infinite variety* of Faces, Features and Complexions, *in defiance* and despight thereof, will not follow those *best and surest* Guides, but by *excentrick motions* of their own, to make all men *alike* and *uniform*, (which is impossible) sometimes *deform* all things: The Church is not the less, but the *more beautiful* for its precious stones, although they be of different and divers colours; and this is promis'd, *Isa.* 54. 11. Nor *is it to be done*, what some People contrive to make *all* men, or all Christians *alike* and *uniform*, except by putting out *all mens Eyes*, and cutting off their *Noses*; which is a bloody, bungling, *ugly*, *monstrous*, *misshapen*, *unnatural massacring*, horrid and *cruel* method, and yet then, *even then*, there will be some *Non-conformity*; Alas! alas! the old Garment of the Church was *not of one colour*, but wrought about with divers colours. St. *Peter* of one judgment, and St. *Paul* of another. The *Samaritans* would not receive *Jesus Christ*, whereupon *James* and *John* were clearly for an *Inquisition*, *Fire* (and Fagot) *to consume them*, Luke 9. 54, 55, 56. But the Lord of life *rebuked them*, and told them, They knew not what *manner of spirit they were of*, for the Son of man came *not to destroy* Mens Lives, but *to save* them. What's worse, then for *Nursing Fathers* to become *Saturns*, and devour their own Off-spring? Let Magistrates rather imitate God, that sends his Rain upon the just and unjust; the Sun shines on Dunghils, as well as Gardens. Yet some Men are *so hardned to Folly* herein, that they *will not be taught*, no, not by *their own Mistriss*, Experience, woful Experience, *the Mistriss of Fools*.

Did not the *Spaniard* lose the *United Provinces* of *Holland*, &c. by forcing Men to *Popish Uniformity* with Fines, Jayles, Confiscations, or the *Inquisition*? Eating up *God's People*, *as they eat Bread*; and making God's House (that should be an *House of Prayer*) *a Den of Thieves*.

And are not the said *United Provinces* by the *contrary* Arts and *Politicks* (of Latitude and *Comprehension*) become the great *Arsenal of Arts* and *Arms*; and the *great Mart*, not only of *Europe*, but of the whole world?

And the *Blood* and *Ruine* (that those *Draco*'s Laws writ in blood by the *High-Commission Court*, Jayles and Pillories caus'd in *England*) is too fresh in most Mens memories to need repeating: Thus the *Spaniard* converts the *Americans*, forcing them to Heaven *upon pain of death*.

Nor could all the Art of Man or *Rome* to this day find any *medium*, or *middle way* betwixt *Freedom* and *Force*; betwixt Liberty of *Conscience*, and an *Inquisition* in *Spain*: For *Force is force*, though severer in some places more than other; and is but the *Inquisition* in Characters, or *Short-hand*; they are of the *same Nature*, begot and made of the same Principles, and *malus Cervus*, *malum Ovum*; a good Bird cannot come of an ill Egg.

But *Solomon* says, Bray *a Fool in a Mortar*, yet will not his Folly depart from him;

him; as if he ſhould ſay, *Fools muſt be beaten* to't (like the Wives of *Moſcovy*) *before they be good.*

Go, *Wiſe-men go*---go make the Stars of Heaven *all alike, uniform*, and of equal bigneſs, light and influence, with your Projects for *Uniformity*; or *play the Taylors*, and cut out a Coat of *uniform ſhape* daily, to fit the Moon from day to day.

But let fierce and fiery Perſecutors (of *all* that are *not uniform* like their Infallibilities) hug themſelves, and *hug one another*, in the laudable employment of an *Executioner*, undaunted with the fatal ſucceſs of *Nero's*, *Dioclesians*, *Julian's* the Apoſtates, and *all ſuch*, in *all Ages*, none whereof (*ſo ſure* is Divine Vengeance *entail'd* upon them without ſo much as *one Exception* in the *Horrid Rubrick*) ever eſcaped diſmal *Exit's*; whil'ſt every honeſt Man amongſt us, will no more fear to *act* than to *ſuffer*, with a *Courage* that becomes a *Chriſtian*, and an *Engliſh-man*. Read a Propheſie of the nature and downfall of the High-Commiſſion-Court, Inquiſition or Perſecution, in *Luke* 12. 45, 46. Time was, when *Athanaſius* himſelf was cry'd down for an *Heretick*: For *Truth can ſubſiſt* comfortably amongſt Chriſtians, *in the abſence* and want of *outward Peace*.

But neither *outward nor inward Peace* can ſubſiſt long amongſt Chriſtians in *the abſence* and *want* of *Truth*.

Of old, *Engliſh*-men could praiſe God, ſome *ſecundum uſum Sarum*, ſome *ſecundum uſum Bangor*, (as every one liked beſt) and no quarrel about the matter.

The *Cope* then and *Surplice* (we ſee) ſhould ſtill, by the *Act of Uniformity*, *be retain'd* amongſt us; but, *only at the Celebration* of the *Holy Communion* (in King *Edw.* VI. time) commonly called *the Maſs*, and are *the very garments* the Popiſh Prieſts *wear at this day* whilſt they ſay *Maſs*.

But *you do not hear me ſay*, (as one raſhly did) *That the* Engliſh *ſhov'd the Pope out of Doors ſo haſtily, that he had not time to take his Garments with him.*

Nor yet with the *Brain-ſick Biſhop* of *London*, bloody *Bonner*, jearing (when he heard that we had retain'd *ſome of the Romiſh* Ceremonies and Weeds) ſaid; *So, ſo, they have begun* to taſt *of our Broth, and in time they'l eat of our Beef.*

(But 'tis *ſo fat, larded* and *luſcious*, that he muſt have *an Oſtrich-ſtomack*, a raving *Boulimy*, or the *Canine-appetite* and *hungry Feaver*, than can *ſwallow all* that comes (as moſt people do) *without chewing.*)

God bleſs us, from ſuch *London* Biſhops, for they have been *ominous* ſometimes.

Thus have I, *at mine own peril*, without *faith or hope* in any *man's* aſſiſtance (for there are *few men of Truth*, or friends to Truth, or *true friends* in this World of *Flattery* and *Hypocriſie*) but only by the aſſiſtance and infuſed courage *from God alone*, have I made this bold Adventure, *to tell bold Truths*; ſuch as no man elſe either *did, or durſt*, to charge all the *cringing Clergy* with *Non-Conformity*, that uſe to be ſo waſhpiſh, *ſtinging and ſtingy*, againſt *Non-Conformiſts*.

For now they'l be ſenſible that *at the ſame time* that they *roar out Anathema's* againſt *all Non-Conformiſts*, and *egg on* every little *Jury-man* and *Church-Warden* to *Preſent* them, they do with the *ſame out-ſtretched jaws and open mouth* publiſh their *own Doom*, and Sentence themſelves amongſt the reſt.

And is it not juſt, that quarrelſome men that *love to be dealing* Blows amongſt the quiet Neighbourhood, ſhould meet with ſome *rugged Counter-Buffes*, when the *old man* is too much provok't?

We ſee 'tis ſome Priviledg to *ſin in good Company*, in the Company of *Singing-boys*, *Singing-men*, *Biſhops*, Canons, Prebends, petty Canons, and *Cathedral-men*, eſpecially when they are not only *great*, but *cruel* and *fierce to mark what is done amiſs*; nay, and to *ſtrike too*, if it were not for fear of *hitting themſelves*.

Gramercy Charity---or rather *ſelf-love*: *which laſt* I uſually look't upon as a *Weed* (and ſo it is) but I ſee it is *good for ſomething*; nay, more *medicinal*, and has more *vertue* in it (we ſee) than ſome *mens charities*.

Then, Charity, (*Huſſy*!) ſtand off, *keep your 'loof* and your *diſtance*, all *you could do* for Diſſenting-Judgments (hitherto) has *come to nothing*, what prevailing Rhetorick can there be in *cold Charity*, eſpecially this Froſty Weather?

And *come hither my dear*---my dear *self-love*----Gramercy self-love, *for thy sake alone* Non-Conformists shall be hereafter more conniv'd, wink'd at, and embrac't; *The mercies of the wicked are cruelty*, but the *self-love* of the wicked is *their only charity*, and the only remedy *against their cruelty*.

Blessed be God (*for I have found it true* by frequent, repeated and multiplied experience) that *the more opposition and rage* I have been expos'd to, by the malice and cruelty *of wicked* and *revengeful* men, *the more extraordinary assistance* I have had from God in some *remarkable*, unexpected and strange *Providence*.

No man *of my Quality* having been *more oppos'd*, and no man of my Quality *more Blest* and *Protected*; *depressa resurgo*, says the Palm-tree; more weight, more height; like *Israel*, the more they were *afflicted*, *the more they grew*.

God give a blessing to my poor endeavours to do much good, if (at least) they have but *so much vertue as Common Ink*, *to allay the spreading* venom of such *Ringworms*, whose fingers *itch to be at it*, in the *Portugal*, and *Spanish-mode* of *Inquisition* and *Persecution*; which has made a Desolation, Rebellion, Poverty, want of Trade, and Depopulation in those Countries, rather than any great *Conversion* (how Hypocritical soever) to the *Roman Faith*.

But, *ye fools, when will ye be wise*, saith holy *David*, Psal. 94. 8. as if he should say, Will you---*ne'r be good?* 'till you're beaten to't with *your own rods?*

Go to---and let men of *little and narrow Souls* (uncapable of any *love* or *regard to the publick good*, and their Countries welfare) smile at the Improvidence of such as (*like Lamps and Torches*) waste, scorch, and consume themselves to enlighten others.

And if the *Cathedral Highflyers*, or any Bishops be offended that I have thus *publickly rebuk't before all* their publick transgressions, and defiance of the *Act of Uniformity*, in the said Illegal Rites and Ceremonies, they may (in part) thank the peevishness and frowardness of some that occasion'd it; irritated perhaps thereunto by that *old inveterate and everlasting piece of malice* and *hatred*, S. J. S. who has always (though always, in conclusion, *to his own shame* and *loss*) endeavour'd to *set men upon me*, by getting false Calumnies and Slaunders invented in his *hollow and canker'd Breast*, to which *one-ear'd men* giving credit, and therewith also *prejudic't* and *pre-possest*, and (knowing my Spirit and Temper, *not over-patient* to bear Affronts) he knew *there would be* (what he labour'd for) a *Quarrel*: I know it is a Devilish thing, and the very *daily work* of the *Devil*, to devise *wicked imaginations*, and with a *proud look*, *lying tongue*, hands *ready to shed* innocent Blood, and *feet* that be *swift* in running to *mischief*, to be a *false witness* that speaketh lies, only to *sowe discord amongst Brethren*:

And are the six, or rather seven things that are abomination to the Almighty, *Prov.* 6. 16, 17, 18, 19.

Yet, he that created *Light out of Darkness*, and life preservation to *Israel*, ought of the *malice of* Joseph's Brethren in selling him to the *Gypsies*, and *unity* and *amity* to his people by mens *Differences* and *Dissentions*, can (*and I hope will*) create *beauty* and *order* out of our Confusions, *Chaos*, Disorders and Discords, and out of the *eater bring forth meat*, and out of the *strong sweetness*, and *Truth* and *Light* from the *Collisions*, *Interferings*, and mutual strikings of *the hardest and blackest* Flints.

Thus the contentions of *Paul* and *Barnabas* tended (by their Parting and Dissentions) to the *more* nimble Propagation of the *Naked Truth*.

Therefore be not *all of a flame*, like that *fiery-fac'd* bloody Bishop *Bonner*, against all *Dissenters and Non-conformists*, *Bandying* and *Ecchoing* the word, *Heretick*, *Heretick*, at one another, and *to and again*.

For the *servant* of the Lord *should not strive*, should not be a *Jupiter Altitonans*, a *Boanerges*, all for *consuming* and *destroying* with *fire from Heaven*, or *Earth*; (*ye know not what manner of spirits ye are of.*)

A Bishop should not be a striker, μὰ πλήκτης, (that is) no Persecutor, *no striking* (*at second hand*) signifying and *giving aim* to the Magistrate, where, and whom, and when *to strike*, as well as no *Gladiator*, μὰ ἄμαχος, not a litigious In-

former nor Promoter, but a ſtranger to Law-Suits and Contentions, (as Plaintiff eſpecially) either through covetouſneſs, in hopes thereby to *enrich* themſelves by *beggaring* their Brethren, like the ſaid *old Bonner*, that ſeem'd to be *in Fee with* the Gaolers and the Hangman.

But bid *farewel to the* plum'd Troops and the *big Wars*, that make *Revenge vertue*; but in patience forbearance, temperance, and in meekneſs inſtructing thoſe that *oppoſe themſelves*, or are *Non-Conformiſts*; concluding (as I will) with wiſe *Gamaliel*, that even for your own ſakes, *ye ought to take heed to your ſelves, what ye intend to do as touching theſe men*, Act. 5. 35, 38, 39, 40. *And now I ſay unto you, Refrain from theſe men and let them alone;*

For if this counſel or work be of men, it will come to nought, But if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God.

And to him they agreed.

Diſcite Juſtinian moniti & non temnere Divos.
Omnia cum liceant, non licet eſſe pium?

Take warning, whilſt you may, and dread Heavens Rod:
Do not, with Gyant-Force, brave the Great God.
Shall he that checks ſin have, for Tears, more Cauſe,
Than thoſe Suborning Pimps that break the Laws?
In Dangers, Cowards; Bold at Heaven to ſtrike:
Are theſe true *Engliſh*-men? Tories more like.

A True Table of all ſuch FEES as are Due, or can be Claimed in any *Biſhops-Courts*, in all Caſes; As they were Given in to the Commiſſioners of His Majeſty King *Charles* I. Nov. 1630. By the *Commiſſaries, Regiſters, Proctors*, &c. under their own Hands in the *Star-Chamber*. Neceſſary to be known by all Perſons liable to be Concerned in the ſaid *Biſhops-Courts*.

'TIS no part of the Scope of the enſuing Table, to debate the Legality, Expediency, or Inconveniency of thoſe Courts and Juriſdictions, commonly called *Spiritual* or *Eccleſiaſtick*, as they are now managed: Nor whether the Perſons that hold them, and grant forth *Citations* in their own Names and Stiles, and not in the KING'S, do not thereby Incur the Penalty of a *Præmunire*; But its Buſineſs is, to Preſent you with an Exact Copy of their FEES, as they were ſtated by themſelves to certain Commiſſioners appointed by King *Charles* I. to Inſpect them, *Nov.* 1630. which Table being long ſince ſtifled as much as in them lies, it is thought fit to Re-print the ſame from the Original firſt Printed *Anno Dom.* 1631.

In

A True Table of FEES, &c.

In Cases of *Instance*, that is, between Party and Party.

	To the Commissary.	To the Register.	To the Apparitor.	
	-s.-d.	-s.-d.	-d.	
Imprimis, For Decreeing the Original Citation, and for Sealing of it	00-06	00-06	00	
Item, For Decreeing the Original Citation in a Matrimonial Cause with an Inhibition, and for Sealing of it	01-00	01-00	00	
Item, For the Decree of every Party principal	00-09	00-09	00	
Item, For every Decree *Vin & Modo*	00-09	00-09	00	
Item, For every *Excommunication* or Suspension in Writing	00-09	00-09	04	
Item, For every *Absolution* from an Excommunication or Suspension	00-09	00-09	04	*Only at the Release.*
Item, For *Letters Testimonial* to be made upon a Search, or any other Cause	06-08	06-08	00	
Item, For the *Oath* of every *Witness* upon any matter	00-00	00-00	02	
Item, For Examination of every *First Witness* upon any matter	00-09	00-09	00	
Item, For Examination of every other Witness	00-4½	00-4½	00	
Item, For the Examination of Witnesses upon Interrogatories	00-09	00-09	00	
Item, For the Examination of every Party principal	00-09	00-09	00	
Item, For the Oath of every Party principal	00-00	00-00	02	
Item, For the Copy of every Witness upon any matter produced and examined	00-00	00-08	00	
Item, For the Copy of the Parties principal Answer	00-00	01-00	00	
Item, For every Commission for the Examination of a Party principal or Witnesses, or for the Prizing of Goods of a Deceased, or to take the Oath of a Party upon an Inventory, or Accompts, or any other matter	05-00	05-00	00	
Item, For the Constitution of a Proctor	00-00	00-04	00	
Item, For Exhibition of every Proxy in Writing	00-00	00-02	00	
Item, For every Act	00-00	00-04	00	
Item, For every Act upon the opening or recovering of a Prohibition, Consultation, or any others of the King's Writs	15-00	15-00	00	
Item, For every Definitive Sentence and Interlocutory Decree	05-00	05-00	12	*For a Delay.*
Item, For every *Significavit* to the Chancery, for the Taking and Imprisoning of an Excommunicate Person in any Cause, as well of *Instance* as *Office*	05-00	05-00	00	
Item, For every *Significavit* to the Chancery, for the Freedom and Inlargement of an Excommunicate Person in any Cause, as well *Instance* as *Office*	05-00	05-00	00	
Item, For the Copy of every Order of Penance	06-00	06-00	12	*To see it Executed.*
Item, For Transmitting every Process, *Judicis a quo ad Judicem ad quem*, to the Register, according to the Taxation of the Judge *ad quem*, or according to Composition between the Register and the Party Appellant	00-00	13-00	00	
Item, For the Seal of the Judge *a quo*, set to the Process Transmitted	06-08	00-00	00	
Item, For all Letters of Guardianship under Seal	06-08	06-08	00	

In Causes of *Office*, that is, where the Court proceeds of its own Accord, and tis not between Party and Party.

	To the Commissary.	To the Register.	To the Apparitor.	
	-s.-d.	-s.-d.	-d.	
Imprimis, For every Original Citation and Appearance of every Party	00-06	00-06	04	
Item, For every Decree *Vin & Modo*	00-09	00-09	04	
Item, For every Excommunication or Suspension under Seal	00-09	00-09	04	
Item, For every Absolution from an Excommunication or Suspension	00-09	00-09	00	
Item, For Letters Testimonial to be made upon any Cause, and for writing them, if the Cause require it	06-08	06-08	00	
Item, For the Examination of every Party principal	00-09	00-09	00	
Item, For the Copy of every Parties principal Answer	00-00	01-00	00	
Item, For the Oath of every Party principal	00-00	00-00	02	
Item, For drawing of Proxy for Appearance at all Visitations and Synods	00-00	02-06	00	
Item, For the Exhibition and Consignation of every Proxy in writing at the Visitations and Synods onely	00-00	00-04	00	
Item, For Registring the Names of the Church-wardens and Side-men of every Parish	00-00	00-04	04	*For warning of them.*
Item, For every Certificate made to the Bishop by the Commissary, for the Commutation of any Penance	06-08	06-08	12	
Item, When any Penance is Commuted by the Bishop, and the Commutation extended to the Commissary	10-00	10-00	00	
Item, For the writing of any Bond taken for the Indempnity of the Judge, or his Commissary, upon any Cause	00-00	01-00	00	
Item, For every Act passed in Court	00-00	00-04	00	
Item, For every Faculty that grants Licence, except for Teaching	05-00	05-00	00	
Item, For Exhibiting every Bill of Presentments at the Visitation onely	00-00	00-04	00	
Item, For the Purgation of every Person to whom Purgation is assigned, and for his own hand	00-09	00-09	04	
Item, For every Compurgator first sworn, and for his hand	00-09	00-09	02	
Item, For every other Compurgator	00-06	00-06	02	
Item, For every Intimation sent out for all those that will object against a Purgation of any Man and his Compurgators	01-03	01-03	04	

A True Table of FEES, &c.

	To the Comissary.	To the Register.	To the Apparitor.	
	-s.—d.	-s.—d.	-d.	
Item, For a Dismission of every Man out of the Court for any Cause whatever	00—06	00—06	04	
Item, For any Search made by the Register for any Act of Court, or any other Instrument, after a Cause is ended	00—00	01—00	00	
Item, For every Sequestration of the Fruit of a Benefice, and Publication of the same under Seal	05—00	05—00	12	
Item, For Letters Commendatory for a Curate going out of the Jurisdiction	03—04	03—04	00	
Item, For every *Caveat* entered	00—00	01—00	00	
Item, For the Copy of every Order of Penance	00—06	00—06	12—*To see it Executed.*	
Item, For Transmitting a Process, *Judice a quo*, to Register according to the Taxation of the Judge *ad quem*, if there be no Composition made betwixt the Register and Party Appellant	00—00	13—00	00	
Item, For the Seal of the Judge to the same Process	06—08	00—00	00	
Item, For the drawing of Articles against any Man Convented of Office, for lawful Proof made of the truth of them	01—08	01—08	00	
Item, For every Act upon the withdrawing of a Caution out of the Registry	00—00	00—11	00	
Item, For every Dispensation for Exhibiting of an Inventory into Court	06—08	06—08	00	
Item, For an Administration of the Goods of a Deceased, not extending to the Sum of Five Pounds	00—00	00—06	04	*According to Statute.*
Item, For the Administration of the Goods of a Deceased, amounting above the Value of Five Pounds, and under Forty	02—06	02—06	10	*In defiance of the Statute.*
Item, For the Administration of the Goods of a Deceased, amounting to Forty Pounds and upwards, let it be as many Thousands as it will, is	06—08	06—08	11	*In defiance of Statute.*
Item, For the Probat of a Will, where the Value doth not exceed the Sum of Five Pounds	00—00	00—06	04	*According to Statute.*
Item, For the Probat of a Will, where the Goods exceed Five Pounds, and not above Forty Pounds	02—06	01—00	10	*According to Statute.*
Item, For the Probat of a Will, where the Goods do exceed the Value of Forty Pounds, and upwards, let it be as much as it will	02—06	02—06	10	*According to Statute.*
Item, For the Ingrossing of every Will, according to the length thereof, not exceeding eight Skins, for every large Skin of Parchment	00—00	08—00	*For every Skin* 00	*In defiance of the Statute.*
Item, For Ingrossing every Inventory and Accompts, according to the length thereof, not exceeding Two shillings for every Press of Parchment	00—06	02—00	00	*In defiance of the Statute.*
Item, For Exhibiting of every Inventory, and for subscribing of the same	00—06	00—06	00	*In defiance of the Statute.*
Item, For the Copy of every Act extracted out of the Registry under the Register's hand	00—00	01—00	00	
Item, For the Copy of every Inventory, Testament, Libel, Matter, Allegations, or Articles whatsoever, extracted out of the Register under the Register's hand	00—00	*According to the length.*	00	
Item, For Letters of Request made to another Ordinary, to Cite one dwelling out of the Judges Jurisdiction	01—08	01—08	00	
Item, For every Renunciation of an Administration of the Goods of a Deceased, or an Executor of a Will Admitted and Enacted	00—06	00—06	00	
Item, For every Decree made upon the distribution of Goods amongst the next of Kin, and for Registring the same	06—08	06—08	00	
Item, The Fee of a Proctor every Court-day, in which he is Retained upon any Cause whatsoever, is	01—00	00—00	00	

And no more; Therefore they Abuse you, when they take Ten Groats.

☞ *And indeed there is scarce one of all these Particulars, but the Officers belonging to these Courts, do now Demand, Take and Extort most Unjustly* Greater Fees *than are here set down, which yet are all that themselves had the Confidence to ask or pretend due, in the Time of King* Charles I. *since which Time, they have not any Colour of Law, Reason or Authority, to have them increased. Therefore if any of them shall for the future Demand, or Take any Fees, Duties, or Sums of Money more or greater, than are here set down, let the Party grieved forthwith Indict them for* Extortion; *the onely way to Curb the* Avarice *and* Oppression *of greedy devouring* Locusts, *who, like the Sons of the* Horse-Leech, *always Cry,* Give! Give! *till with tedious Vexations they undo those they can get into their* Birdlime-Clutches.

POSTSCRIPT.

POSTSCRIPT.

I'LL add but one Argument more, and 'tis the *ſlendereſt* in all the Artillery of Logick, but for *Home-thruſts*, (like a Vipers tongue, 'tis ſlender indeed, but) moſt Mortal and *Irreſiſtible*; 'tis called, *Argumentum ad Hominem*, like *Rom.* 2. 22. *Thou that ſayeſt a man ſhould not commit adultery, Doeſt thou commit adultery?* ſo ſay I;

Thou Adulterer! Art not thou a tranſgreſſor of the Law, and Acts for Uniformity? Is not Adultery againſt the Common-Prayer-Book? Is not an Illegal Ceremony-monger a Non-Conformiſt? Is not an Adulterer a Non-Conformiſt? Is not a Noddy, (I ſhould ſay) Nodder to the Altar, to the *Eaſt*, a Non-Conformiſt? Is he ſo?

Why, then thou old formality! thou whip and ſpur! Will no pace ſerve thee but a *Gallop and Tantivy*, Foot and Horſe, Companies and Troops, Trot and Gallop? On what Service? What Expedition? To root a Conventicle? Have a care man, and fly, fly, get out of harms way, for fear they face about and root thee for a Non-Conformiſt, and take from thee (thy pride and joy of thy heart) thy 2, 3, 4, 5. Spiritual Promotions. Ha?

Non-Conformiſts? *Is that the Word?* one would think, thou ſhouldſt (for thine own ſake) hereafter be good to Non-Conformiſts, thou dull *Coyner* and *Forger* of Ceremonies, (thy chief Religion) in defiance of the Holy Acts for Uniformity!

You, that would have all Non-Conformiſts undone, Body, Soul and Eſtate, you that are all for Curſing and Impriſoning; all for filling Hell and the Gaol, come on, How do you like this deprivation for Non-Conformity? How does this *Stone-doublet* fit you? you that breathe nothing but Gaols, Fines, Confiſcations, Suſpenſions, Hell and Excommunications, and Writs in the Rear of it.

Thou wicked and unjuſt Judg! doſt thou Sentence, or Excommunicate *ſome* Non-Conformiſts, and not *all* Non-Conformiſts? and doſt thou partially ſpare thine own Nodding, Superſtitious, ſilly ſelf? *James* 2. 1. *My Brethren, have not the faith of our Lord Jeſus Chriſt*, (nor the Laws of God and the King) *the Lord of glory, with reſpect of perſons.*

Either, *all* being guilty, let *all* ſuffer; (but where ſhall we get Executioners?) or elſe being guilty, (*as in general Mutiny*) none ſuffer: Otherwiſe, James 2. 3. *Are ye not then partial in your ſelves, and are become judges of evil thoughts?*

Then do not beſpeak Grand-Jury-men, to make *fiſh of one, and fleſh of another*; but either ſpare *all* Non-Conformiſts, or ſpare *no* Non-Conformiſts, ſmall nor great, Lay-man nor Clergy-man, Biſhop nor Arch-Biſhop, Dean nor Chapter, Singing-men nor Singing-boys, Regiſter nor Sumner; no, nor Juſtices, nor your ſelves, Grand-Jury-men, *ſpare all or ſpare none*, from the greateſt to the leaſt; from the *Bench* to the *Bar*.

Doſt thou ſay no Non-Conformiſts ought to be ſworn of a Jury? Ha? let me hear this again, *Is this Law?* That no tranſgreſſors of the Law ſhall be either Judg or Jury-man? turn thine eyes inward, look into thine own Breaſt, and then tell me, *Is this Law?*

What? Shall no tranſgreſſor of a Statute be a Judg or a Jury-man? not one Whoremaſter, Drunkard, Extortioner, nor Blaſphemer, Curſer nor Swearer? Or, is the tranſgreſſion of the Statutes for Uniformity *the greateſt tranſgreſſion*?

There's no reaſon for that, but we'l admit it, rather than ſpoil good diſcourſe: and then tell me, thou ſilly Superſtitious deviſer and obſerver of Illegal Ceremonies, thou *Cloud* that would *overcaſt* all Religion, Doſt thou think to eſcape the

Inquiſition by the works of *Darkneſs, Miſts and Clouds* of thine own making? Art not thou alſo a Non-Conformiſt?

The *Millenaries* have long expected Chriſts Perſonal Reign upon Earth, when the Saints ſhall judg the World: but all in vain, for now one Non-Conformiſt condemns another, a Non-Con---on the Bench, a Non-Con---at the Bar; pretty, I proteſt---*Vice corrects Sin*: Fait and Trot, and by St. *Patrick*, 'tis well a fine, Joy.

If ever Popery come to be the State-Religion, as it was for hundreds of years, in *England*, then thoſe that aſſert it for good Law, That no *Non-Conformiſt ſhall be a Jury-man*, has cut all our Throats, defeated all our Eſtates, Liberties and Properties, with that one Breath, Peſtilential Breath?

For where are our Lives, our Liberties, our Properties, *our All* by the Law, *if it be Law*, to have none but Conformiſts Jury-men if ever we live to ſee none but *Papiſts---Conformiſts*, which is not impoſſible? This it is to wyre-draw the Law only to ſerve a trick, or a turn, or a preſent occaſion; this furniſhes the Papiſts with a fine laſh to flaſh us, and by Law too, our own Law.

Judges and officers (ſaith God, *Deut.* 16. 18, 19.) *ſhalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy Tribes,*

And they ſhall judg the people with juſt judgment:

Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous: (that is) ſuch as would be wiſe and righteous, if it were not for the Gift or Reward.

But, wo, wo, *Wo be to them*, (ſaith the Prophet) *that decree unrigteous decrees*, Iſa. 10. 1, 2, 3. *and that write grievouſneſs which they have preſcribed*;

To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherleſs.

And what will ye do in the day of viſitation, and in the deſolation which ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

Loth, very loth, *will ſuch men be, that ſuch meaſure as they meet, it ſhall be meaſured unto them again*: then will they curſe the keeping of *falſe weights*, and *falſe meaſures, one to buy by*, and another to *ſell by*, except they (indeed) intend to be Weathercocks, (that is) *true Conformiſts* (yet never true, nor ſtable, but only true) *to every Wind that blows ſtrongeſt*.

But this is the wiſdom, the honeſty, and the policy, mean while; men might bluſh, if they had *any bluſh* or grace *in them*; this is a kind of blind Devotion, or *Implicite Faith*.

Thus have I known a *willing Court*, yare and ready at an Execution, right or wrong, upon a Biſhop's *ſignificavit*, ſend a man to Gaol, when the Biſhop (to my knowledg) granted that *ſignificavit*, (of one Excommunicate) and knew no more of the matter, or whether juſt, or the merit of the cauſe; (*more than the Man in the Moon*) but by *Implicite Faith* in the Regiſter, or his *Eccho*; I mean, Mr. *Formality*, called a Surrogate, or Official.

Sinner, you ought to be *Excommunicate, Suſpended*, (ſaith Regiſter, or Vice-Regiſter:) *Excommunicetur, Suſpendatur*, quoth *Eccho-Surrogate*. Wonderful Eccleſiaſtical-Policy, and Kirk-Diſcipline!

Is there any Wit or Grace, Law, Reaſon, Conſcience or Equity in theſe Proceedings?

What? Curſe men, Damn them, Gaol them, and all by Implicite Faith in a Silly, Covetous, Wretched, Extorting, Lack-Latin Regiſter? *Sir, How came you by the Keys* of the Church? Theſe Keys of the Kingdom of Heaven and Earth? Theſe Keys that let *in and out* to Hell and the Gaol? *Did you come honeſtly by them?*---ſpeak man---How came you, Sir, to ſay, Firſt, Take him, Devil? ---Secondly, and conſequently---Take him Magiſtrate?---Thirdly and laſtly, Take him Gaoler?---And in Gaol he muſt there lie and die without Bayl or Mainprize, by 3 *Edw.* 1. 15. *How long?*

POSTSCRIPT.

Until he first *pleaſe*, (that is, *pay*) this ſame extorting Regiſter, 'till, 1. He be pleas'd, and *as much he pleaſes*, at the *will of* this *Lord*, (or, rather Tyrant of Souls and Purſes.) 2. He muſt ſwear to obey the Ordinary, and (*ſtare mandatis Eccleſiæ*) commandments of Holy-Church. 3. He ſhall then be Abſolv'd, and have a *Certificavit* thereof to the Biſhop, who then (in courſe) grants a *Significavit*, and then by Writ to the Sheriff, the poor Excommunicate gets out of *Hell, and the other Hell, the Gaol.*

So that the Regiſter, the Vice-Regiſter, with *Formality-Eccho*, have *all the Keys* at their Devotion; for what the Biſhop does by *Significavit* of Excommunication or Abſolution, delivering *to and fro* the Devil and the Gaol; and *all that* the King's-Courts conſequently do thereupon, are all by *blind Implicite-Faith* in the Regiſter and Eccho, all, *in courſe* only.

For theſe *little Sell-ſouls* do the feat, *vulnus opemque tulit*, the ſame hand again; ---they Wounded you and they cure you; the Biſhop's *Significavit*, and the Writ *de Excommunicato capiendo*, are but neceſſary Conſequents, and *things in Courſe.*

So, that I ſay again, it is ſafer, 1000 times ſafer to anger the Great *Turk*, or Great *Mogull*, than a ſneaking, raſcally, covetous, extorting Regiſter, or Vice-Regiſter, that buys, or hires the Sell-ſoul-place, (to my knowledg) and if he buys the Devil, he muſt ſell him.

Thus, I think, we *Engliſh* men are at a fine paſs, when our Souls, our Bodies, our Properties and Liberties lye at *this looſe lock*, whilſt a Regiſter or Sumner keeps (really and truly) *the Keys* of all.

To ſee an *old Formality-Prieſt* ſit in the Court of *Arches*, behind Noon, as if (forſooth) they could do nothing *without the Keys*, (for faſhion-ſake) which Mr. *Neceſſity-Prieſt* has at his Girdle, *hanging*, and repreſents the Archbiſhop, (who is abſent, about *greater* matters, than *Markets of Souls*) and looks juſt like the *Divinity-man* (amongſt the Civil Lawyers in *Trinity-Hall in Cambridg*, called) Mr. *Neceſſity*, becauſe he has no Law, but they are troubled with him, (poor man!) becauſe they *cannot pray* without him.

Quite contrary in *Doctors-Commons*, they *muſt*, they *muſt* upon *neceſſity* be troubled with this *Hackney-Journey-man-Divinity-driver*, becauſe (the miſchief is) the Doctors (good Souls, are *willing enough* but (alas!) they) *cannot Curſe* and Deliver to the Devil *without him*, nor Abſolve *without him*, although the Money for Abſolution be not only agreed upon, but they have the Livery and Seizin thereof in their Pocket: Why? What muſt be done then? *give the Word for Mr.* Neceſſity, (the Arch-Biſhops Repreſentative, or (in inferiour Coutts) the Biſhops Repreſentative, or the Arch-Deacons Repreſentative) Come hither--- Mr. *Neceſſity*---nay, hold up your head, and look like a Man---ſit down---put on your Hat---

Mr. *Neceſſity*---you muſt Subſcribe this Curſe, or *Anathema*; yea, quoth *Neceſſity*, give me my Spectacles, and Pen and Ink.

This fellow makes no more Bones of a Soul, than if it had not a Bone in it; nor knows wherefore it is delivered to Satan, or, more of the matter, or merit of the Cauſe, than the moſt Reverend *Arch-Biſhop*, *Lord-Biſhop*, or Mr. *Arch-Deacon*; that are miles off, and abſent, *I'le depoſe for Mr.* Neceſſity, he knows no Law, Civil-Law, nor Uncivil-Law; all he minds, or knows, or enquires, is only--- *Wher's my Gray-Groat* for ſubſcribing the Anathema, or Curſe? Is it a good Groat? I take no *Brumiughams*, *no Brumingham*, I.

Then if ever the Soul be Abſolv'd, then Mr. *Neceſſity* has a *Groat more* for the Abſolution-Oath; he cares not how many are delivered to Satan, *ſo many Souls*, *ſo many Groats* in his Pocket, ready Money: but, his vertue is, he Prays as hard for their Abſolution, for every Soul Abſolv'd is as good as a Groat in his Pocket.

Mr. Neceſſity to Curſe *takes pains*,
But Regiſters and Doctors get the gains.

Copy-hold at the will of the Lord is the baſeſt Tenure, but that is regulated and bounded by cuſtom, and kept within the limits of reaſon: But, in this caſe,

upon the good will, pleasure or displeasure of these Ecclesiastical-fellows, depends all we have, all our Liberties and Properties, of Noblemen, Gentlemen, Yeomen, all, all are held at the will of these Spiritual Lords, or rather Holy-Tyrants, I mean, Sumners and Registers, and such bran, such *Sell-souls*, we none of us can be assured of any thing we have, if they be not curb'd in their career, we cannot say *our Souls are our own*: Are we not at a fine pass?

The thoughts hereof did so perplex the King and Parliament, saith the Lord *Cook*, (Inst. 1. Sect. 201.) that though in antient time every Official or Commissary might testifie Excommengement (that is, make a *Signicavit of Excommunication)* into the Kings-Court (*Note by the way, that Spiritual-Courts were not esteemed the Kings-Courts, they must be the then Pope's Courts, or no bodies Courts, except they themselves be Soveraigns*) and for mischief that ensued thereupon (*Ay, Ay, that work was worthy a Parliament, if they knew but how to 'mend a rotten Spiritual-Fabrick that has no foundation in the Word of God*) it was ordained by Parliament (*for Remedy, But was not the Remedy still the same with the Disease?*) that none should certifie Excommengement but the Bishop only---(*there they hit it.*)

Did no body ever hear of a Gentleman (he *shall be nameless for me*) that would needs have a Hat button'd up of *the right side*; but happening to put it on the wrong way, stamp'd and star'd (*like mad*) at the Haberdasher, *Sirrah*, quoth he, did not I speak for a Hat that button'd up *on the right side* yea? quoth the Haberdasher, but that will cost ten shillings more; cost what it will cost, quoth Gallant, (that had more Money than Wit) I'le have it: so he was glad to go home and bring him the same Hat again, and putting it on right, all parties were pleas'd.

Or, him that bespoke a Picture of a Horse lying (*tauveing*) upon his Back, and the Painter brought it, and set it before him *en passant*; at which disappointment the Gallant rav'd, 'till going home (and for more Money) he brought him the same Picture turn'd *topsie-turvy*, and so the fool was pleas'd.

Was fault found with the *Significavits of Officials*, Commissaries, *&c.* Oh, then *let the Bishop* (for the future) send them to the Kings-Courts. Ay, well, *'tis done*; And what are you better? when Bishops signifie, just as Officials certifies, *Hixius---doxius*,---Face about, *as you were*; now the Cap (I hope) is Button'd upon the right side; *Are you now pleas'd, Gentlemen?* Surely you are well helpt up now.

When, God knows, the Bishop is not ubiquitary, Can he be *here, and there, and every-where?* he is but a man, What would you have? Can he signifie of his *own knowledg* the merit of the Cause? Or, who ought, or ought not to be Excommunicate, when he judges, meerly by *hear-say*, and 20 Miles of, and by *Implicite Faith*, in his Proxies, and of his own knowledg knows nothing whether he does well or ill, right or wrong, a meer *Lottery for Souls?*

And if (as *Cook*, Inst. 1. Sect. 201.) a Certificate upon another Bishop's report is not sufficient: much more a Certificate upon a Register, Surrogate or Officials report is illegal and insufficient.

An error in the first concoction (Physicians say) can never be amended in the second and third; so here if the Official miss the mark, the Bishop never mends it, but shoots at random, lets fly at all in Course, and after him, in *Course too*, the Writ *follows in Course*; *Course-doings* to be sure, though the Sell-souls think 'tis *very fine*.

It makes *them fine*, that's certain, that's all the good is got by this great mischief to the Kings Liege-people; this 'tis to be wiser than God, and to set up an Ecclesiastical Discipline unknown to Holy Scripture and the Primitive times.

For what should a *blind man* do in the Gun-room? he may *Fire a Canon*, and kill a *Friend* as like as an *Enemy*: or, fight against God, with *Gods own Sword*, by Goring his Servants, this is to kick against the pricks; to bind and loose, before Christ has *breathed on us*, and given us the Gift of the Holy-Ghost, the Gift of *Discerning of Spirits*, or Spirit of Discerning: take the Sword out of the Madmans hand, or the Blind-mans hand, he's more like to do *mischief* with it than *good*.

Except

POSTSCRIPT.

Except it were lawful to have an Eccleſiaſtical Diſcipline, that (like an *Eſſex* Jury) *hang half*, and *ſave half*; or, like drawing of Cuts for Souls, *long Cut* or *ſhort Cut*; or, like *David*'s Revenge upon *Moab*, making them all lie down in a Field, Men, Women and Children, then ſtretching a Line through the middle of them, on one ſide to put to death, and with one full Line to keep alive, 2 *Sam.* 8. 2. A moſt nimble diſpatch, and compendious way of Execution.

There's ſome hopes yet for a *true man* to eſcape, by *this Lottery*, but we are worſe; Is there any Whores, Whoremaſters, Swearers, Blaſphemers? &c. *let them live and 'mend*; what Eccleſiaſtical Diſcipline did ever correct a *Debauchee*? But is *there ever a true man*, or one that dares *ſpeak truth* in a Province? *Sumner*---ſearch him out, *Cite him to Court*---Come--hither---*Sirrah*---*Villain*, *you Rogue?* you ſpeak truth in an Age of Sycophantry, Pimping and Pandering---make an example of him, Indict him, Sue him, Article againſt him, Swear againſt him, get Witneſſes to ſwear that he ſpoke ſcandalous Words againſt the great Lord Biſhop; Ha, Sirrah? Have we got you within the ſwing of a Statute of *Scandalum Magnatum*?---we'll ſwinge him with a Vengeance.

Ay, Ay, it is even ſo, *you are in the right on't*, Who dare deny? you have got the *whipping hand of him*, be ſure you keep it; it ſhall go hard elſe, if *power* can but be perſuaded to *make curt'ſie* to Revenge.

Yea, yea, Did you never ſee the Character of a *keen over-grown* Churchman, Drawn (by a *Pen*, not a *Pencil*) in all his *Bloody* and *Bloaty* Features? 'twould make a man *Spew* to look at him *in that trim*, with his two Appendixes, *Hell and the Gaol*, attending his Beck.

In good time, I have it at their Service, ſo *Drawn to the Life*, that he that runs may read his Name in Characters, and *digito monſtrarier & dicier, hic eſt*; I'le let you ſee your own Faces in my Mirrour, *the Succeſſors of* (the cruelty of) *Bloody Bonner!*

Men born to ruin will never take warning, yet Hiſtory will tell them, that a Bloody *Joab* never came to the Grave in Peace; and the Perſecuters were *choak't* with the Blood they *ſpilt*, or *drown'd* in the *tears* of the Widows and Orphans that they made.

For Heaven has ears, and there is a ſecret *Nemeſis*, a Divine Vengeance that purſues him and finds him out, *Lurk he* behind what power he will, to hide his hated Head from God's Juſtice.

> Hodg, *like a Horſe-leech*, *ſtill for Blood doth thirſt*;
> *By Blood the Villain liv'd*, *by Blood he burſt.*

Come, ſtrike then, and feel how *hard it is to kick* againſt the pricks, you'll find, that ſtriking the *Naked Truth* is ſtriking a *naked Weapon* with a *naked Hand*, the *harder* you ſtrike, the *deeper* you are gaſht; try as ſoon, and as often as you will.

Iniquity and Cruelty will in time meet with its match, in this World; at leaſt, truth ſhall Conquer, (as Chriſtianity got ground) in the World by *ſuffering*, when the *Blood* of the Martyrs were the *ſeed* of the Church.

Therefore let falſe men *ſtrike and ſpare not*; ſhow as much Plodding-Policy; (after Revenge) Craft and Cruelty, as the Devil can teach them, when they lay their Heads together, yet, with all this Aid, 'tis impoſſible to prevail againſt God and his Truth.

Did you never ſee a *Grey-Hound ſtare* when he had loſt a Hare in an unhappy Buſh, that ſtood by the way, juſt when he was, at *the very clique*, and gaping, to mouth her? even ſo, have I ſeen a cunning Politician ſtare, as if *out of his Wits*, or, at leaſt at *his Wits end*, when ſome ſudden croſs Providence (by him call'd *ſtrange accident*) has given his *Devilſhip the go-by*: then, then, to ſee him ſtare and ſtamp, fret and curſe, rave and roar (like a Lyon in a Grate) that would be mouthing, but for the Barriers.

Go, then, you ſubtile Perſecutors! fret, and be molt in your own fat, and live (like the *Green-land Bears* in Winter) upon your own Greaſe, as long as it laſts, whilſt,

POSTSCRIPT.

Truth, like Muſcovy-Wives, *and th' Walnut-Tree,*
The more *they are* beaten (*ſtill*) *the* better *they be.*

Well, this I'le ſay for the Pope, and *a fig for him*, (but we ought to give the Devil his due, much more the Arch-Biſhop of all Biſhops) the *Pope*, I ſay, give him his due, builds the *Fabrick* of his *Eccleſiaſtical Policy rationally*, if his *Foundation* were *true*: But *Proteſtants do not*, that confeſs themſelves and their Churches *fallible* and *frail*, as does the Church of *England* in her 19th Article of the 39.

For *what non-ſence* is it for any Man or Church to Curſe and Damn a Man for a *Heretick*, when we confeſs our ſelves that we are *fallible*, and conſequently *may err* in our Judgment of the Man or his Faith? *Shall blind men ſhoot a Crow?* I hate this *Hitty-miſſy*.

Whereas the *Pope*, grant him this *Theoreme*, (that he and his Church *is infallible*) is in the right on't, let him Curſe who he will, and from Morning to Night, for ever and aye; for, if he be infallible, he only can draw this Sword of the Lord (*Excommunication*) and yet be ſecure that he fights not againſt God, which Proteſtants (that confeſs they may *err* even in matters of *faith*) can never be ſure of.

'Till *the Church* then can get eyes to *ſee and diſcern* right from wrong infallibly, and a Sinner from a Saint, and a Believer from an Infidel, and Truth from Falſhood (indiſputably and not *fallibly and uncertainly*) let them down on their knees and pray for the Converſion of one whom they judg an Infidel, and then leave him, to his Maker, to ſtand and fall, and pray to God to tye up their hands to the *good Behaviour*, to Charity, Meekneſs and Humility (wherein they can *never err*) which would *well become them*, better than all this *Eccleſiaſtical-Artillery*, (which has ruin'd Chriſtendom) and rather let them *break*, than uphold this *Money-Trade*, and Merchandize of Souls, eſpecially in this her weak and *Militant* State.

How have the Churches, the Councils, the Fathers, the Canons Claſh't and Thwarted, Curſt and Condemn'd one another to the *Pit of Hell?* it would make a man's *heart ake* to read Eccleſiaſtical Hiſtories; and to hear the pious Biſhops complain that they never knew any good come of any Convocation of Biſhops, Councils, nor Synod-men: and one Guelt himſelf, to make himſelf Canonically uncapable of *Lawn-Sleeves*.

How did the whole Chriſtian World (who were all *Arrians*, and deny'd the Divinity of our Bleſſed Saviour) Curſe that poor ſingle *Non-Conformiſt Athanaſius*, (Nick-naming him) *Sathanaſius?* Baniſh't him, and Suborn'd falſe Witneſſes againſt him, and try'd him for his Life for Murder? whilſt on the contrary, our Church of *England* declares that no man can be ſaved that does not believe all the Creed of *Athanaſius*; and the Comment (in words of his own, not in Scripture-words) of the Holy and Sacred Trinity, made by him. Though a man does believe the Holy Trinity declar'd in Scripture, yet, *if he will be ſaved*, he muſt believe all the *Athanaſian-Creed*. I do not know any man that does not believe it.

But, all the Common-Prayer-Books in the World, and all the Acts for Uniformity, nor all the Kings and Parliaments in the World, can never make any thing *true* that is *really falſe*; nor make any *thing falſe*, which the Holy Scriptures plainly ſays to be *true*.

As, for example, ſuppoſe there be ſome miſtakes in the Common-Prayer-Book, by falſe Printing, or, in the Table to find *Eaſter* for ever, yet it is Statute-Law.

But that cannot make a thing true, which is *Mathematically falſe*; nor can any Statute make a Child of God a Child of the Devil, though Anathematiz'd for a Heretick.

And how good Biſhops have bewail'd the *Dioceſan-frame* in our days, ſee pious Biſhop *Hall*'s Confeſſion of the Corruptions in Church-Governours and Government (*I am not ſingular*) in his *Modeſt Offer and Peace-maker*: See the Incomparably

comparably Learned Biſhop *Uſher*'s *Model*: See Mr. *Alesbury*'s *Confeſſion*, eſpecially, *p.* 21, 24, 28, 104, 169. See Mr. *Baxter* of Epiſcopacy, or (in ſhort) the *Poſtſcript* thereof. See Dr. *Stillingfleet*'s *Irenicon*, (how does ſelf-intereſt hoodwink the wiſe?) writ before he became a Dignitary-Eccleſiaſtical. Or, ſee Biſhop *Gauden*'s *Hiera Epiſt.* particularly, *p.* 263, and 287. with which I'le conclude---

'I neither approve or excuſe the Perſonal faults of any particular Biſhops, as 'to their exercile of their Power and Authority; which ought not in weighty 'matters to be managed without the Preſence, Counſel, and Suffrages of the 'Presbyters, ſuch as are fit for that Aſſiſtance.

'The want of this St. *Ambroſe*, St. *Hierome*, and all ſober men (*mark that*) 'juſtly reprove, as unſafe for the Biſhops, and Presbyters, and the whole Church.

Now I have done, at the long run, with my Naked Truth, expos'd to the World, without Power, without Friends, without Worldly Intereſt to ſupport it. It is uſually thus, thoſe that *worſt may*, are often put *to hold the Candle* to their betters; yet, like *Link-boys*, many times get not of the Gallants, *but a kick* for their pains.

But, I'le ſhift the better, having *a King to Friend*, a Glorious King (to Patronize me, and vouch againſt all *Bloody Religions*) *Charles* I. *Eik. Baſil.* Advice to his Son, our Gracious Soveraign, *Charles* II. (in theſe words.)

'In point of true conſcientious tenderneſs, I have often declared how little I 'deſired my Laws and Scepter ſhould entrench on God's Soveraignty, who is 'the only King of Conſciences.

'My Counſel and Charge to you, is, that you ſeriouſly conſider the former real or objected miſcarriages, which might occaſion my Troubles, that you might avoid them.

Will nothing but *Sanguinary Counſels* (yet) *pleaſe?* Are we no further (yet) from *Rome? Not yet?*

Doſt thou not feel me, *Rome? Not yet?* Is Night
So *heavy* on thee, or, my weight ſo *light?*
(May *Church of England* ſay,) Have we *ſo long*
Been *quitting Rome*, yet *not quite* from among?
Chriſt and his Church by *Blood* are *glorious grown*,
But *not by others* Blood, but *by their own:*
Whilſt Antichriſt and's Church are *Monſtrous* grown
By ſhedding *others* Blood, but *not their* own.
Bleſs us! the *Monſter Tawns* and *Glares!* (don't ſtart,)
In nomine Domini; ſtand, *ſpeak*, ſay---What art?
A Biſhop? ſayſt? *the Devil* thou art, more like,
Or, *Munſter's* Biſhop, made to hew and ſtrike:
Black mouth to damn, and *Bloody Arms* to fight;
When Hand-cuff't, *good*; we'll do the Devil right;)
Of *Flaming-Comet* (long ſince) have you heard,
With Tayl *hung down* to Earth, and *griſly* Beard?
I'm skill'd i'th' Language of the Stars, and know
That horrid Meteor, what it meant; 'twas *thou:*
Thou *Bonner*! (*London's* Biſhop! ſeem'd to be
Arm'd, (with *this Helliſh Black-Guard*) Cap-a-pee.
Ordain'd (it ſeems) and *good for naught*, but harms;
Like the *French Biſhop* Odo, clad in Arms:
That *Coat of Mail* ill ſuits that *Coat ſo Gay*,
Filii tui Hæccine Tunica?

POSTSCRIPT.

Satan (*once*) came, like a *Py'd-Piper*, now
This was *a Fiend* in Jeaſt, *in Earneſt* Thou:
By the *Black-Regiment* Martyrs *choſe* to *die*,
That *Naked Truth* might *live*; and ſo will I.
After the *French Religion* muſt we *Dance*,
Now, Perſecution's *A la mode de France*?
Or, ſhall *the French* find *fairer Quarter* here,
Than *we to one another* make appear?
A Biſhop? ſayſt? Thou *ly'ſt*: Him, *Cornet*, call
Of the Black Regiment that *Gaols* us all.

FINIS.

ERRATA.

THE *Introduction*, Page 4. Line 30. for *every word in that weeks*, Read, *moſt words in the two Weeks*. p. 42. l. 14. for *efflagitantes & ſollicitesſcit*, read *efflagitates and ſollicites it*. with ſeveral other eſcapes (by reaſon of the Author's abſence from the Preſs) but not many.

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